

THE **Instructor**
AUGUST 1960



OUR COVER

Nothing brings so great a feeling of satisfaction as performing a service for others. Even little children can be taught to do things that come from such unselfishness. Thoughtful teachers and parents find opportunities for children to learn true happiness through serving others.

—Kathleen S. Bannion.

TEACHERS' GUIDE TO CONTENT

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GREETINGS

Discouragement is the occupational disease of the teacher. "... Read your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness..." (Jer 2:18.)

Read your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness. You will not find it, usually, in external things, but only when you "... read your heart..." and turn unto the Lord."

When troubled, turn to the Lord and also seek help from a stake adviser, a bishop, a counselor. Search out the experiences of others. This is where *The Instructor* can help. We share here, those experiences which can lift your weary spirit and which can help you capture and hold the attention of your class.

Let us share with you some of our own experiences and the experiences of others, and let us share with you some of the tools of teaching. We consider this to be our calling in helping you to fulfill your calling.

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Dates indicate the issue when enrichment material applies to specific lesson content.
*Indicates material has special value for the course or area though not keyed to a lesson.

August, 1960, Volume 93, No. 8
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"Teachest thou not thyself?"

by President David O. McKay

Thou therefore which teachest another, teachest thou not thyself? . . .
—Romans 2:21.

THE real purport of the context of this sentence is that they who themselves violate the law, though they condemn such action in others, cannot excuse themselves nor hope to escape the inevitable consequences of their own acts. Paul was talking to the Romans who were condemning others for the very things of which they themselves were guilty. This passage which he uttered, strangely enough, expressed this thought, that if you teach others not to do a thing, do you not teach yourselves the same? Do you tell others not to steal and yet steal yourselves? That negative thought has in it one very important element that applies to the power of example.

There is also another thought which is implied, and that is this: he who does teach receives the greater benefit. In other words, you cannot teach without learning.

Then there is a third thought — more than an implication — suggested by the text, and that is the ever-operative law of compensation.

These three things are facts. The *first* is the power of example in teaching. What right has a person to teach pupils not to do a thing, and then to do it himself? The *second*, if you put forth effort to teach others, you yourself will be benefited by it. And the *third*, which is associated with the second, there is in this life an ever-operating law of compensation which applies to teaching as to everything else in the world.

In connection with the power of example, let me suggest this: the true aim of education is to develop the resources of the child that will contribute to his well-being as long as life lasts. That is what you are going to do as teachers. Furthermore, you are going to develop the power of self-mastery, that he may never be a slave to indulgence and other weaknesses. You are going to

develop virile manhood, beautiful womanhood, that in every child and every youth may be found the attributes of a friend, a companion; one who may later be fit for husband or wife, an exemplary father or a loving and intelligent mother; one who can face life with courage, meet disaster with a smile and face death without fear.

If example is so important in teaching, it is so because of the aims and purposes of true education. It is true that the teaching of arithmetic, geography, history, etc., are very important, but not so important as the development of spirituality. Obedience to parents, obedience to law, responsiveness to calls of service, kindly deeds and cheerful acts are qualities that make for true manhood and womanhood — qualities that will teach boys and girls to grow up to be honorable citizens in the kingdom of God. That is your aim!

Another thought you should keep in mind in connection with example is that the child loves to imitate; the little girl does what she sees mother do; the little lad does what he sees daddy do, what he sees brother and sister do, "as if his whole vocation were endless imitation." You are somebody's ideal. "Precept is instruction written in the sand, and the first wave that comes along may obliterate the record, but example is record written in the rock which may endure throughout all eternity." We reform others unconsciously when we walk uprightly.

What is the second thought suggested by the scripture quoted? It is the implied truth that to teach another is the best way to learn yourself. I should like you to follow me in a consideration of the qualifications of a teacher, and through these qualifications to learn beyond the shadow of a doubt that teaching is the best means of learning. I am going to name nine qualifications of a good teacher:

- First —Security
- Second —Exemplary living
- Third —Clear seeing
- Fourth —Keen observation

(For Course 23, lesson of October 23, "Preparation for Teaching"; and of interest to all Gospel teachers.)

- Fifth —Studiousness
- Sixth —Power of discrimination
- Seventh—Willingness to forego personal pleasure and convenience for the pleasure, benefit or comfort of others
- Eighth —Cheerfulness
- Ninth —Secret Conference

It is almost self-evident that no one can be *truly sincere* in his desire to help another without being benefited himself. Every sincere teacher who has a noble impulse, who has a noble desire, grows spiritually. Sincerity brings the blessing.

That being true, it is still more obvious that an *exemplary life*, the second qualification, benefits him who lives it. Jesus gave that truth when He said, "... he that loseth his life for my sake shall find it." (*Matthew 10:39*.) And he that will do something for somebody else is finding his own life. It is inevitable!

Clear seeing, keen observation, studiousness and discrimination, I have called the preparation of the lesson. No teacher can teach that which he does not know. No teacher can teach that which he does not see and feel. The teacher who sees clearly the objective of the lesson, who knows all the details associated with the lesson he is to teach, who through keen observation can gather illustrative material, who will search books for further information, who will organize all this material logically and present it impressively and eliminate that which is irrelevant, — the teacher who will do all this certainly receives more development intellectually and spiritually than the pupils whom he may teach. There is no teacher, Sunday School, Primary, day school or other, who will put forth such effort who will not gain more instruction than the pupils who listen to him 30, 40 or 50 minutes. He who teaches another certainly is more greatly benefited than anyone who may listen. That is self-evident.

The teacher who will *forego personal pleasure* — there is the test — for the benefit of others exemplifies the statement of the Saviour who said: "... If any man will come after me, let him deny himself, and take up his cross, and follow me." (*Matthew 16:24*.) I want to tell you that no one can deny himself or herself without receiving a spiritual blessing and the benediction of God. I do not know when it will come, or just how it will come, but I know that it will come.

I mentioned *cheerfulness* as another qualification. Cheerfulness is like the sun that sheds its light on many but does not lose its light. It takes a great soul to carry heavy burdens cheerfully, and the teacher should be cheerful. That little child over there may provoke you to the utmost,

but keep your temper and deal with him cheerfully and you will be blessed.

I have named as the ninth qualification, *secret conference*, and you will wonder what it is. I shall tell you by relating a story. It is said to be a true one. One day a factory superintendent sought the manager in his office and was told by the manager's secretary that the manager could not be disturbed; that he was in conference.

"Why," said the superintendent, "he is in there; I saw him go in there alone."

The secretary repeated, "I said he is in conference. If you wish, you may return in 15 minutes or you may leave your message and I will give it to him."

The irate superintendent brushed aside the secretary, opened the door — and then closed it gently. The manager was kneeling at a chair in prayer. "He is on his knees!" exclaimed the superintendent.

"Yes," said the secretary, "in conference, as I told you."

"I am sorry," said the superintendent, "I did not know he was that sort of man. I guess there was One in there with him of greater importance than I." And he went away still with an amazed look on his face.

I commend this private conference with God to every teacher in the land.

"Thou therefore which teachest another, teachest thou not thyself?" It is inevitable, because the *law of compensation* and the *law of retribution* is eternally active. I name this as one law, for your good deeds bring forth good, and your evil deeds bring forth evil just as surely and constantly as the day follows the night. The Book of Mormon has this to say on compensation:

... Deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again. For that which ye do send out shall return unto you again, and be restored; ... (*Alma 41:14, 15*.)

I congratulate teachers upon the opportunity they have of learning as they teach; on receiving spiritual strength as they pray for power to give to others. May they realize that that little boy who has caused them worry, who sits in the class and plays instead of listening to them, is receiving from them, just in comparison to the sacrifice the teachers are making, an appreciation that will sweeten the child's soul forever.

*There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.*¹

¹From "Life's Mirror" by Madelaine Bridges.

"ARE YOU BRINGING MORE PEOPLE TO SUNDAY SCHOOL?"

by General Superintendent George R. Hill

HAVING been charged with the assignment of teaching the Gospel to the membership of the Church, a 40 per cent attendance, Church wide, is not a very good fulfillment. Should not at least a 75 per cent attendance be expected and worked for until it is attained?

Aside from the attendance of a few small wards, notably some in Canada, the percentage of attendance is disturbingly low. With the Sunday School enlistment program working, in some wards very consistently, the attendance has been raised in the last ten years from around 30 per cent to 40 per cent at the beginning of 1959.

God loves these non-attenders. He expects us, the Sunday School officers and teachers, to leave no stone unturned in our efforts to bring them to Sunday School and, by effective teaching, to keep them coming.

The limiting factor with most wards is seating capacity. It is difficult to keep an effective enlistment program going with overcrowding in chapels and classrooms. Double Session is the answer to this problem. By means of Double Session we can accommodate double the number of people that can be seated and effectively taught in a single session.

What is Double Session? In its simplest terms, it is using all of the classrooms for half of the congregation while the other half is in the chapel holding worship service. Since the 90 minutes of Sunday School time consists of a 45-minute worship service and a 45-minute class period, the two groups of members can file past one another as they exchange places. Each group thereby is given its allotted 45 minutes for worship service and 45 minutes for classwork.

"Double Session Sunday School" is the name of a Sunday School motion picture which may be obtained from the Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah, by any ward or stake desiring to see how Double Session works.

The classes for Double Session in Senior Sunday School may be divided according to the needs of the particular ward. Some alternate the classes from Course 6 to Course 28, half going to class while the rest are in worship service. Some wards prefer to have Courses 6 to 14 at worship service while Course 16 through 28 go to class. This

Beginning a Double Session Sunday School in your ward may be the answer to your enlistment problems. With increased capacity in chapels and classrooms, the non-attender may more easily find his way back into active Sunday School participation.

method gives the members of the Senior Aaronic Priesthood the regular and specific assignment of administering and passing the sacrament, which is a very fine activity for them. Adults, in this case, also give the 2½-minute talks.

It frequently is desirable to use Double Session for Junior Sunday School. The older children in such cases usually go to class first while the younger ones are in worship service.

It is necessary with Double Session to have all teachers and officers acquainted precisely with the time schedule and for them to be very time-conscious so as to be ready for the change-over with the least possible loss of time.

On a beautiful Sunday morning recently, it was my privilege to visit the Fourth Ward Sunday School in Grant Stake (Salt Lake City). This ward conducts two Double Session Sunday Schools. One is for the Senior Sunday School and the other for the Junior Sunday School. It is one of those wards that has caught the vision of the effectiveness of Double Session. Ultimately the ward leaders hope to reach the Sunday School goal of having 75 per cent or more of its members in attendance at Sunday School.

The older Junior Sunday School children in Grant Fourth Ward go directly to their classes. The "tiny tots" attend worship service first.

I attended the worship of these precious little children. They were well-behaved, alert and reverent. All, to the tiniest of them, participated in singing; and they knew the songs. They led in prayer, gave the short talks and led the sacrament gem. The chorister did a masterful job of teaching them in song practice. The Spirit of God was certainly present in that worship service for those 3, 4 and 5-year-old children.

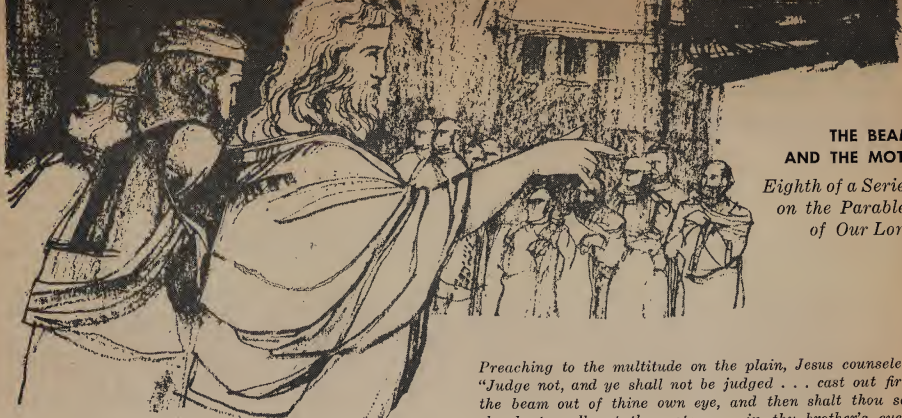
At the conclusion of this worship service, I went into the worship service for the adult members of the Sunday School.

The Grant Fourth Ward has divided the Senior Sunday School horizontally rather than vertically.

Double Session is the answer to all wards as they increase their attendance toward the Sunday School goal of 75 per cent or more of their membership.

Sunday School authorities should not wait until the enlistment program has produced a condition of overcrowding. They should give enthusiastic support to enlistment and provide for the increased members well in advance.

(Of interest to all Sunday School officers and teachers.)



THE BEAM AND THE MOTE

*Eighth of a Series
on the Parables
of Our Lord*

Preaching to the multitude on the plain, Jesus counseled, "Judge not, and ye shall not be judged . . . cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote . . . in thy brother's eye."

"Cast the beam from your eye"

by J. Smith Jacobs

OF the over fifty parables Jesus told during His lifetime, perhaps none exhibited more insight into the foibles of human nature than does the parable of "The Beam and the Mote."

He gave this memorable illustration before His disciples and a great multitude while on the plain near Capernaum; consequently, it is a part of what is called Jesus' "Sermon on the Plain." Nowhere else in the scriptures other than in the sixth chapter of *Luke* do we have mention of this great sermon, which has a striking resemblance to the part of the Sermon on the Mount recorded in the seventh chapter of *Matthew* which begins: "Judge not, that ye be not judged." (*Matthew* 7:1.)

Luke states:

*Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. (*Luke* 6:37, 38.)*

The entire tone of this parable is set by these words, which reflect that Christ knew how limited the perception of man is; that man can see only what his training and experience have taught him to see. This, of course, means that no one of us ever sees, or is capable of seeing all of the factors or causes behind the actions of ourselves or of

any other man. For this reason, Christ cautions us about falling into the error of making judgments about the character or behavior of others and asks significantly: ". . . Can the blind lead the blind? shall they not both fall into the ditch?" (*Luke* 6: 39.) Then, in his own inimitable way, and in order to make his message more emphatic, Christ gave the parable.

Unfortunately, many do not get the full significance of His parable because they do not know what a "beam" and a "mote" are. According to the dictionary, a mote is a speck of dust. In Anglo-Saxon and Middle English, it probably meant a small particle of sawdust. Whereas a beam in Anglo-Saxon and Middle English meant a tree or a large piece of wood.

Thus, this parable found in *Luke* 6:41, 42 tells us "And why beholdest thou the mote [small speck of sawdust or splinter] that is in thy brother's eye, but perceivest not the beam [the tree] that is in thine own eye?" It then admonishes us not to say to our brother, ". . . Let me pull out the mote that is in thine eye, . . ." when we have not even seen the beam [tree] that is in our own. This is then followed by the strong words, ". . . Thou hypocrite, cast out first the beam [tree] out of thine own eye, and then shalt thou see clearly to pull out the mote [small speck of sawdust] that is in thy brother's eye."

In these words Christ told us very frankly that we all err in our judgment. No one is perfect. No one has all the answers. Consequently, he states that no one of us has the right to judge or to pick out the imperfection of someone else without first looking for our own imperfection, identifying it, and eliminating it.

Dare we give this parable a practical application? We all know what the Word of Wisdom is and how important it is for us as Church members

(For Course 16, lesson of August 7, "LDS Concept of the Gospel as a Way of Life"; for Courses 26 and 28, lessons of August 14, "Spiritual Gifts"; for Course 4, lesson of November 6, "Jesus Told Stories"; and for Course 23, lesson of November 6, "Nature of Human Behavior.")

to adhere to it. Moreover, we frequently hear good people criticize others for not keeping the Word of Wisdom as we know they should. However, this parable might call to our attention the fact that we might be looking at the mote in our brother's eye without first seeing the beam in our own.

The Word of Wisdom was given to the Church as a word of counsel and sound advice, later was voted upon by the Church membership. But the "Sermon on the Plain" is the word of God spoken as a commandment through His Son, Jesus Christ. Thus, we find that in presuming to judge a person for breaking the Word of Wisdom, we are breaking the commandment of God. For in the very act of judgment we are breaking a higher commandment given by Jesus Christ Himself in both the Sermon on the Plain and the Sermon on the Mount: "Judge not, that ye be not judged." Is this not a good example of seeing the mote and overlooking the beam?

Most of us can recall instances when persons we have known within a community, or even the entire community, have made misjudgments about others and done them irreparable damage, or caused them inestimable pain and suffering. A good example of this was the case of a teen-age girl who lived in a small rural town during the depression. She was not very attractive physically, and it was not long until she was going out with the boys from a nearby CCC Camp. In this particular community such an act made her a "black sheep," and she became the topic of conversation at many social gatherings. When she bore a child out of wedlock, everyone was sure his judgment of her had been right and that the girl was "just plain no good." Many a poor soul buoyed up his or her own sagging morale and self-esteem by running down the wayward girl. A few unhappy years later this girl died under rather strange circumstances and an autopsy revealed that she had had a serious brain tumor and had undoubtedly not

been fully responsible for most of what she had been doing over her last years. But unfortunately, no one could repair any of the damage done during the years of "passing judgment."

It would be hard to impress those of the "wagging tongues" that they might actually be in a less enviable spiritual position than was the unfortunate girl. Most people who gossip do so because of the feeling of superiority it gives them over the individuals they are discussing. But, in the very act of judging, they have placed themselves on a lower plain than the person they are discussing — as did the people in this community who made judgment on a girl who was not wholly responsible for her actions.

Thus, the parable of "the Beam and the Mote" teaches us one of the fundamental truths of Christianity and gives us one of its great commandments. If we wish to be worthy of our intellectual and spiritual heritage, we should try to apply the principle taught by this parable in our everyday living.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: . . . For with the same measure that ye mete withal it shall be measured to you again." What a cross this commandment gives each of us to bear, for it places upon our own shoulders the full responsibility of determining the yardstick by which our own deeds will be measured.

" . . . Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:37, 38, 42.)

These are good touchstones for better Christian living. These are commandments of God. These are important to all of us now and forever because our eternal life and salvation depend upon our adherence to them.

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Search the Scriptures

by E. Cecil McGavin*

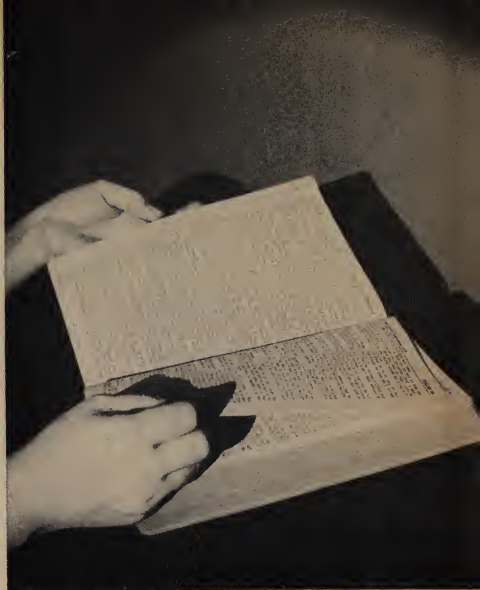
AT a time when copies of the sacred writings were few in number and chapters of the word of God were equally few in comparison with their number at the present time, Jesus encouraged His contemporaries to "Search the scriptures; . . ." (John 5:39.)

For centuries the common people were not permitted to read sacred writings. Priests insisted that the scriptures be locked up in ancient languages which the common people could not read. During the "Dark Ages" priests added to the darkness by extinguishing the light of the scriptures, keeping it hidden from the people.

One friar named Buckingham expressed the opinion of his colleagues when he declared that the peasants could not be trusted with the Bible, since it would prove a dangerous weapon in their hands. "Where the Bible says, 'If thy right hand offend thee, cut it off, and if thy right eye offend thee, pluck it out,' half the people in the realm [if they do it] will have but one hand and one eye. And where it says, 'A little leaven will leaven the whole lump,' the bakers and the housewives will neglect the use of yeast, much to the detriment of our health."

And thus through the long, dark years the masses were unacquainted with the word of God. At last the fateful day dawned when brave men like John Wycliffe dedicated their lives to the unpopular task of opening the Latin Bible with the key of translation, thus giving the scriptures to the people in their own language.

Learned friends rallied to the aid of Wycliffe as manuscript copies of the New Testament multiplied in the land. Other friends who could read English took copies of the Gospels into the homes of the people and read the word of God to them at their own firesides. A member of such a family always stood guard near the window, keeping watch



In faith we follow the words of Jesus as he counseled us to "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

for members of the clergy or the police who patrolled the area seeking for the men who were taking God's word into the homes of the people. When overtaken, these messengers of salvation were imprisoned and severely tortured, as were those who listened to them.

Benjamin Franklin related that his father had a copy of the New Testament during that period when it was unlawful to possess or read the book. He kept this book fastened with strips of leather to the underside of the seat of a stool. His father often read to the family while a guard stood near the window watching for intruders. When an officer entered the Franklin home, the father quickly placed the stool on the floor and sat upon it as the family busied themselves with their household duties.

Wycliffe's friends went into the fields and read the scriptures to the workmen as they labored with the crops. Often hiding behind a haystack or along a ditchbank, they read as they crawled upon their hands and knees, while eager workmen listened with real intent and sincere hearts. Some men agreed to sell themselves in servitude as bonded slaves for one full year if their masters would read to them the Gospel of *Matthew*.

*Brother McGavin is a member of the Hillside Stake High Council. He received his B.S. degree from Brigham Young University in 1925 and his M.S. from the University of Utah in 1927. Both degrees are in political science and history.

For Courses 26 and 28, lessons of August 21, "The Bible—the Old Testament," lesson of September 4, "The Bible—the New Testament," lesson of September 4, "The Bible as a Whole," lesson of September 11, "The Book of Mormon Historical Content," lesson of September 18, "The Book of Mormon Arrangement and Translation," and lesson of September 25, "The Book of Mormon Authenticity"; for Course 4, lesson of October 23, "The Bible Is a Record," lesson of November 20, "The Book of Mormon Is a Record," lesson of December 4, "The Pearl of Great Price Is a Record," and lesson of December 18, "The Doctrine and Covenants"; for Course 6, lesson of October 9, "The Bible—a Sacred Book," and lesson of October 16, "The Book of Mormon—the Word of the Lord"; and for Course 12, lesson of October 2, "The Most Famous Book.")

After the invention of printing, William Tyndale declared that he would make the scriptures available to every plowboy in England. He fled to the continent, carefully hiding until the New Testament was issued from the press in the language of the peasants of his native land. Copies of the precious volume were smuggled into England, concealed in bales of cloth, hay and sacks of merchandise.

As these printed scriptures were found by the clergy, they were publicly burned in bonfire festivals in front of the churches, but the burning scriptures did not consume the desire the common people had to read the Bible in their own language.

Tyndale was finally captured and burned to death. His last words were these: "O Lord, open the King of England's eyes!"

In due time the eyes of the King of England were opened, as were the hearts and homes of the people. The Bible sprang from the press in almost all the languages and dialects of the earth.

The monks in the monasteries had spent years of patient labor copying the scriptures in beautifully ornamented fashion, well embellished capital letters, with angels and other sacred scenes painted on the vellum sheets, thus adding to the value of the sacred message. Some of these manuscripts were bound in covers of silver slabs, while others were bound with covers of hammered gold.

The Book of Mormon

In the homes of Latter-day Saints, is another book of scriptures whose message is so priceless that it was carried from the ancient past to the modern printing press on golden plates. So precious was its message that tablets of clay, plates of wax or sheets of linen, papyrus or parchment were unworthy to bear it through the years of time.

The last writer to inscribe upon the plates of gold was so certain of the divine message contained therein that he paused to add this testimony of assurance to future readers of the book:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

No other book in all the world offers such a challenge. The shadow of God's hand falls across each of its pages as sincere readers prayerfully read its inspiring messages. Its willing reception in the hearts and homes of the people has proved it worthy of a resting place on sheets of precious gold.

In this modern age when there are libraries and bookstores in all the land, when almost everyone can read and the art of reading is widely encouraged, it is amazing how many books fail to find a ready welcome in the hearts of the people.

Of each 1,000 books published today, 700 never pay the cost of publication; 200 barely pay the printing cost, while only 100 bring a profit to the publishers and a substantial royalty to the author. Of these 1,000 titles, 650 are forgotten at the end of the first year, seldom being asked for at the bookstores or libraries, while 150 are in small favor for three years.

Yet this divine book, another chapter in the word of God, has triumphed through the years in a remarkable fashion. It has been translated in 31 languages and published in 20, in addition to seven large volumes that have been printed in Braille. After 130 years the missionary edition of the Book of Mormon springs from the press at the rate of more than 1,200 copies every day of the year. In 1959, 449,562 copies of that special edition were printed and sold, and it appears in other popular editions as well.

Other Scriptures

Books carrying the word of God have also multiplied in the homes of Latter-day Saints. Another book of scripture, much of which was preserved through the long centuries in an Egyptian sepulcher, has sprung to life, blending its voice with Nephite voices that declare the divinity of the Son of God.

These twin volumes, the Book of Mormon and the Book of Abraham in the Pearl of Great Price, enrich the ancient scriptures that have been bequeathed to the Latter-day Saints.

Another book of scriptures assures the reader that the Restored Church is "... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (Doctrine and Covenants 1:30.)

As beneficiaries of God's word in such vast abundance, we should search the scriptures with a prayerful heart, with real intent, having faith in Christ.

The Reverend Charles H. Spurgeon once said in an effort to persuade Christians to read the scriptures, "The Bible is in every Christian home in the land, but in many homes the dust on its lid is so thick that you could write with your finger the word DAMNATION!"

Let this never be said of the scriptures in homes of Latter-day Saints.

... To His Servants the Prophets

by Elder Spencer W. Kimball
of the Council of the Twelve

THE scripture of old time records:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

This postulation to the Prophet Amos has come down from antiquity. God is the same yesterday, today and forever. (See Doctrine and Covenants 20:112.) If prophets and people are unreachable, the Lord *does nothing* for them. Having given them their free agency, their Heavenly Father calls, persuades and directs His children, but waits for their up-reaching, their prayers, their sincere approach to Him. If they are heedless, they are left floundering in midnight's darkness when they could have the noonday sun.

From the beginning, people of the world have existed in alternating light and shadow, but most of the time in the greyness or darkness of the shadows, with relatively short periods of light.

The Lord is eager to see their first awakening desires and their beginning efforts to penetrate the darkness. Having granted freedom of decision, He must permit man to grope his way until he reaches for the light. But when men begin to hunger, when arms begin to reach, when knees begin to bend and voices become articulate, then and not until then does the Father push back the horizons, draw back the veil and make it possible for men to emerge from dim, uncertain stumbling to sureness in the brilliance of the heavenly light.

Such a time was that when the noble Abraham broke the bands of idolatrous thralldom to let the clear light of heaven in and leave the earth illumined for many generations.

Also, after four centuries of Egyptian slavery and the consequent apostasy of the children of

Israel, the spiritual sun went down and spiritual darkness covered "... the earth, and gross darkness the people: ..." (*Isaiah 60:2*.) A son of God found solitude in deserts and found companionship with dumb creatures; and while wandering to find grass and waterholes, he was searching the heavens, finally finding light in a burning bush. Amid lightnings and thunderings, he climbed the rugged Sinai and broke the stillness, opening the heavens. God was again revealing His secrets to His servants the prophets.

But unused gates sag and hinges rust and dust and weeds cover apertures. The spiritual wilderness encroaches and heaven's curtains are closed when men ignore and defy and lose this contact with their Lord. Communication was sporadic through those ages. For centuries the unheard and unheeded voices of the lone prophets were crying in the wilderness. But one day a new star blazed forth and the total light came into the world. Stars, moon and sun bowed obeisance and total light shone forth and dark corners were penetrated. The Son of God, the light of the world, came and opened the curtains, and heaven and earth were again in communion. But when the light of that century went out, the darkness was impenetrable, the heavens were sealed and the "dark ages" moved in. The thickness of this spiritual darkness was not unlike that physical darkness in Nephite history when "... neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, ..." (*3 Nephi 8:21*.) The spiritual vapor of darkness was impenetrable and centuries were to pass with hardly the dim uncertain light of a candle to break its austere darkness.

Another day dawned, another soul with passionate yearning prayed for divine guidance. A spot of hidden solitude was found, knees were bended, hearts were humbled, pleadings were voiced and a light brighter than the noonday sun illuminated the world — the curtain never to be closed again, the gate never again to be slammed, this light never again to be extinguished. A young lad of incomparable faith broke the spell, shattered the "heavens of iron" and re-established communication. Heaven kissed the earth, light dissipated the darkness and God again spake to man revealing "... his secrets unto his servants the prophets." A new prophet was in the land, and through him God set up His kingdom — a kingdom never to be destroyed nor left to another people — a kingdom that will stand forever.

The foreverness of this kingdom and the revelations which brought it into existence are absolute realities. Never again will the sun go down; never again will all men prove totally unworthy of communication with their Maker; never again will God

(For Courses 26 and 28, lessons of October 9, "Revelation"; for Course 4, lesson of September 11, "The Power of Priesthood"; for Course 6, lesson of August 21, "Our General Authorities"; and lesson of November 20, "Our Temples—for Sacred Service"; for Course 10, lesson of December 4, "I Am with You Always"; for Course 14, lesson of October 30, "The Final Promise"; and for Course 16, lesson of November 13, "LDS Contributions to Scripture.")

be totally hidden from His children on earth. Revelation is here to remain. Prophets will follow each other in a never-ending succession, and the secrets of the Lord will be revealed without measure.

Numerous modern sectarians believe in the Abrahams, the Moseses and the Pauls but resist believing in today's prophets — their own contemporaries. But that, too, was the error of the ancients. They, also, could accept the prophets of an earlier day and execrate the ones who were among them.

Even in the Church many are prone to garnish the sepulchres of yesterday's prophets and mentally stone the living ones.

President Wilford Woodruff spoke of the change in expressions:

... Joseph said, "Thus saith the Lord" almost every day of his life in laying the foundation of this work. But those who followed him have not deemed it always necessary to say "Thus saith the Lord"; yet they have led the people by the power of the Holy Ghost . . . he is giving us revelation, and will give us revelation until this scene is wound up.

I quote fragments of his address:

I have had some revelations of late and very important ones to me . . .

Since I received that revelation . . .

The Lord showed me by vision and revelation . . .

He has told me exactly what to do . . .

. . . the God of heaven commanded me to do what I did do . . .

I went before the Lord and wrote what the Lord told me to write . . .¹

Many people of our own day expect that revelations will come only in spectacular vision on Sinais accompanied by lightnings and thunderings. They are not unlike Naaman, the Syrian war lord, seeking relief from his leprosy. He was dumbfounded, disappointed and disbelieving when the Prophet Elisha ignored his letters of recommendation, his wealth, his position, his prestige, his impressive retinue of servants with chariots and men of war. Elisha merely sent his servants out to meet the mighty warrior with the simple and unspectacular message "... Go and wash in Jordan seven times, . . ." The pompous foreign official was angered and bitterly complained:

... I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. (II Kings 5:10, 11.)

But there was no dramatic histrionics, no spectacular demonstration, no pomp and show, no glamorous display, and Naaman lost confidence. He did not believe.

Even in our day, many people expect if there be revelation it will come with awe-inspiring, earth-shaking display. For many it is hard to accept as

revelation those numerous ones in Moses' time, in Joseph's time and in our own year — those revelations which come to prophets as deep, unassailable impressions settling down on the prophet's mind and heart as dew from heaven or as the dawn dissipates the darkness of night.

The burning bushes, the smoking mountains, the "sheets" of four-footed beasts (*Acts 10:11, 12.*), the Cumorah's, the Susquehannas and the Kirtlands were realities, but they were the exceptions. The great volume of revelation came to Moses and to Joseph and come to today's prophets in the less spectacular way — that of deep impressions, but without spectacle or glamour or dramatic events accompanying.

Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication.

When in a Thursday temple meeting, after prayer and fasting, important decisions are made, new missions and new stakes are created, new patterns and policies initiated, the news is taken for granted and possibly thought of as mere human calculations. But to those who sit in the intimate circles and hear the prayers of the prophet and the testimony of the man of God; to those who see the astuteness of his deliberations and the sagacity of his decisions and pronouncements, to them he is verily a prophet. To hear him conclude important new developments with such solemn expressions as "the Lord is pleased"; "that move is right"; "our Heavenly Father has spoken," is to know positively.

From the prophet of the restoration to the prophet of our own year, the communication line is unbroken, the authority is continuous, the light, brilliant and penetrating, continues to shine. The sound of the voice of the Lord is a continuous melody and a thundering appeal. For almost a century and a half there has been no interruption.

When a new temple is projected, when a new mission is organized, when stakes are divided and vital vacancies are filled, there is certainty and calm, tranquil assurance, and the peace of heaven settles over the hearts of true believers with a sureness. Even great and good men rise to new stature under the mantle of prime authority when keys of heaven are closed in their palms and then the voice of authority comes from their lips.

Man never stands alone unless his own desires are independence and egotism. Every person may have the inspiration for his own limited kingdom. The Lord definitely calls prophets today and reveals His secrets unto them; as He did yesterday, as He does today and as He will do tomorrow — that is the way it is. "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

¹The Discourses of Wilford Woodruff, 1946; Bookcraft Company, Salt Lake City, Utah; pages 213-216.

McKinnon, Robertson, Thomson, Robson, Robson, Robeson, McLavish, Robinson, Robby, Steven-

by Catherine L. M. Horner*

as we search in Scottish records . . .

NAMES BECOME PEOPLE



THE history of Scotland and its records are both fascinating and colorful. It is a rewarding experience to delve into these records to learn something of the people and their customs.

Although our interest is primarily genealogical and our desire is to gather information concerning our ancestors, this cannot be accomplished without gaining some knowledge of the history and records of the nation. As we search, names become people, people become ancestors and ancestors become a heritage beyond price. Whether this heritage be of the tradesmen and laboring classes or of titled and royal lines, each has donated something that has helped to make us what we are. Each of us has inherited something of nobility and strength from the past, whatever our ancestors did or were called, for this is the way of God. For this reason alone we should be anxious to learn something concerning our own people. But as members of the Church of Jesus Christ of Latter-day Saints, we have an added incentive to do this work, for we seek the records of those who have preceded us that they may have the same opportunity that we have of receiving eternal life.

We are fortunate in that many of the Scottish records of genealogical value have been microfilmed by the Church and are available to the public in the Genealogical Library in Salt Lake City. These records consist of parish registers of the Church of Scotland — the Presbyterian Church; the 1841, 1851, 1861, 1871 census returns of Scotland; the vital statistics for the first year of civil registration — 1855; the index of the vital statistics from 1855-1949. Microfilm copies of the 1881 census will soon be available. In addition to these records the Sasines Registers — land and housing transactions — wills, deeds, later civil registration and other records of genealogical importance will be microfilmed.

Here it is possible to mention only the most common genealogical records and a few of the peculiarities applicable to Scottish research. It is customary to call a town a burgh (pronounced borough) and a mayor a provost, while his counselors are bailies. Ignorance of these terms might not be a serious challenge to a researcher, but

(For Course 20, lesson of October 23, "Searching in Scotland"; for Course 16, lesson of October 16, "The Way of Salvation for All Men"; and for Courses 26 and 28, lessons of October 16, "The Dispersion and Gathering of Israel.")

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without a knowledge of the variations and use of names, his research could fail. Nicolas, Giles (also spelled Geales, Jeales, Geils), Christian and its associate forms of Christine and Christiana, and Cecil, an abbreviated form of Cecilia, are always female names in Scotland. Florence may be male or female, but in the ancient records it is usually male.

The following is a list of the most common given names that are used synonymously: Peter-Patrick; Florence-Finuel; Daniel-Donald; Alexander-Allisdair; John-Ian. Anne-Annas-Agnes-Nans-Nancy; Alice-Alison-Elizabeth; sometimes Elizabeth-Isobel; Jean-Jane; Janet-Jessie; sometimes Jean-Jane-Janet-Jessie; Morag-Marion-Sarah; Marion-Marjorie-Maisie-May; Grissel-Girsal-Grace.

Variations in spelling such as Ballantyne, Banantyne and Bellenden or Colquhoun, Calhouns and Cahoun are soon figured out; but it may come as a complete surprise to the uninitiated to learn that in Argyll, Love may be a variation of McKinnon and Thomson of McTavish. The given name of Robert may be shortened to Rob and in the ancient records surnames may also be shortened. For instance, Robertson may be written Robson, Rotson, Robeson, Robinson and even Robb; while Stevenson becomes Steven, Stinson, Steinson or Stein. Most of these variations can be learned by consulting *The Surnames of Scotland* by George F. Black.¹ Each person desiring to search out his own ancestry should study the variations of his family name given by Black.

The census returns in Scotland give the same information as those in England. Their usefulness lies in the fact that, after 1841, they give the names, relationships, ages, occupations and birthplaces of each member of each household on the night the census was taken. If someone's grandfather was living in Falkirk in April, 1861, when the 1861 census was taken, a search of these returns will give his place of birth, which might not be found in any other way. It is well to remember that sometimes a widow and occasionally a wife is listed under her maiden surname.

The vital statistics for 1855 give a wealth of information. Consider the death records of Mrs. Catherine Edgar: Catherine Edgar, aged 93 years, widow of James Edgar, farmer, and daughter of the deceased William Fulton, farmer, and Janet Mun; died on 26 Feb. 1855, at 327 Argyll St.,

Glasgow. She was born in Maybole, Argyll, and resided in Glasgow for 32 years. Her issue, William, 54 years; Charles, 42; Hugh, deceased at 46 years in 1846. Informant, grandson, James Edgar.

This record mentions four generations and spans well over a hundred years.

The Scots were equally generous with the information in an 1855 birth and marriage certificate. A birth certificate gives the usual data concerning the child and its parents, then gives the ages, birthplaces, marriage date and place of the parents and the number of former children. A marriage certificate gives the names, ages, addresses, birthplaces and parentage of the parties getting married. This includes the names of both mothers. The next year the information was curtailed, but even now the information exceeds that found on an English certificate. A birth certificate still includes the marriage date and place of the parents; a marriage certificate includes the names of both parents of the contracting parties; a death certificate includes the names of both parents of the deceased and, if married, the name of the husband or wife.

The parish registers, in which so much of our research is done, contain the births, marriages and deaths kept in the various parishes by the ministers or session clerks. They are handwritten and usually unindexed. Sometimes session minutes that deal with the financial matters, the scandals, and the comings and goings within the parish are included. Naturally the writing varies and so does the legibility of the record, according to its age and the way it has been preserved. Most of the baptismal registers include the maiden surname of the mother as well as the father's name. A widow remarrying is always married under her maiden name.

Ofttimes in these registers we catch intimate glimpses of the life and customs of the people not afforded in a history book; and these details make us realize that our ancestors are no shadowy figures from the past, but are real men and women with the same loves and hates, joys and sorrows, strengths and weaknesses, desires and yearnings that we possess. These are they who have given to us men of such nobility as Charles W. Nibley² and our much loved President David O. McKay. May we yearn after our ancestors and do our part by them as they have done their part by us.

¹Presiding bishop of the Church from December, 1907 to May, 1925; second counselor to President Heber J. Grant from May, 1925 until his death, Dec. 11, 1931.

²Published in 1946 by the New York Public Library.

"How Do I Love My Child?"

by Mark K. Allen*

LOVE is to invest oneself in the life of another person, without thought of immediate return on the investment. Read the forceful and illuminating words of Jesus:

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, AND THAT YOUR JOY MIGHT BE FULL. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. (John 15:9-13.) [Cap line is the author's and is used for emphasis.]

Let the loving person have no concern over the rewards of his love, for these rewards are built into the system of human relationships. As surely as hate shrivels the souls of those from whom it comes, so does love extend the selfhood, worth and happiness of the loving person.

The question of the child's need for love requires little argument. Infants reared in "emotional refrigerators," either in the homes of unloving parents or in institutions where little affection is given, often fail to develop normally, either physically or behaviorally. Recent work by Dr. Harry Harlow of the University of Wisconsin on the mother love of infant chimpanzees shows that infants have strong need for contact with soft surfaces, whether living or not. Their sense of security seems deeply rooted in a "primary contact comfort" such as the infant receives when being cuddled in the mother's arms. This was more important than nursing itself, which is contrary to the common belief that feeding satisfaction is the main source of the child's love for the mother and the attendant sense of security. The human infant probably even more than other creatures needs the comfort of motherly cuddling. We now believe that the kind of nursing an infant is given is not so important as the kind and amount of tender, loving care shown in handling him. Studies of attitudes of parents toward the child as shown by the gentleness with which the child is handled indicate that certain kinds of mental disturbances of later life are related to the lack of warmth and gentleness in the physical contacts with the mother. Likewise, there is a relationship between the kinds of child-care practices of primitive societies and the kinds of personalities the individuals develop.

A loving climate is important to the infant because it probably affects his conception of him-

self and his way of evaluating people. Lack of warm acceptance in the early weeks of life may produce in the child an attitude of loneliness or hostility. The child in turn does not respond lovingly, making tenderness by the parent more difficult, and the vicious circle is underway.

We now know that a parent's loving and accepting attitude is more important than are any particular techniques in handling children. This attitude is expressed in a keen sensitivity toward all of the needs of the child, the need of the infant for physical comfort and affection and the need of the older child and adolescent for understanding of his problems and his need for growth and independence. Perhaps we all run the risk of being victims of our own virtues. The loving parent sometimes has difficulty directing love toward promoting the greatest growth of the child in the direction of self-sufficiency and responsibility. If the predominating climate of the home has been loving and accepting, the child is likely to accept the values of the parent as his own, including the value of love.

Sometimes parental love is not fully unselfish and mature. The joy of loving and having our children dependent upon us may lead us, through overprotection, to commit the error of interfering with their fullest development. On the other hand we may overindulge our children under the guise of love. Too much protection from the realities of life is not being kind to children, nor is it permitting them to grow up with concern for others. The aim of parenthood should be to develop the inner strengths and controls in children so they will be able to live upright, productive and socially-responsible lives, not so much as a result of pressures from without as from the desire and resources within themselves.

When parenthood, dominated by intelligent love, aims at the strengthening of the inner power for good in the child, the spirit of a modern scripture on the nature of true growth is followed:

For behold, it is not meet that I should command in all things; for he that is metted in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; FOR THE POWER IS IN THEM, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (Doctrine and Covenants 58:26-28.) [Cap line is the author's and is used for emphasis.]

Such a goal can be taught neither by coercion nor by indifference, but only through loving and patient interest and faith in the possibilities of children to develop into self-sufficient, loving and responsible adults.

(For Course 25, lesson of October 2, "How the Home Affects Adjustment"; for Course 23, lesson of November 27, "Knowing Class Members"; and of general interest.)

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Teaching as a Creative Process

by Leonard W. Rice*

A GREAT teacher is a great artist! The process of becoming an inspired teacher and the process of creating a work of art are very much the same. It is true that unlike the painter or poet the teacher may have nothing tangible to show for his artistic creation, but his product is of supreme importance and of permanent value.

After the teacher or the artist has decided upon his goal, the *first* step in the creative process which will lead to realization of that goal is the *accumulation of information*. An artist who would paint a mural depicting an historical event may spend months in careful historical research until he knows all he can know about the people and happenings surrounding that historical event. He may spend much more time in accumulating information than he does in painting.

Step One—Hard Work

This first step in the creative process which leads either to a successful work of art or a successful lesson is hard work, but nothing valuable develops without it. The Sunday School teacher must read his manual and other reference works. Through conversations, visual aids and all kinds of research available to him he accumulates information—a larger body of information than he is likely to use. The first step will be exciting to the curious person interested in what he is doing, but it is next to the most painful step in the process and therefore is next to the most neglected by both the would-be teacher and the would-be artist. Lack of information is a basic fault of both the poor artist and the poor teacher.

Step Two—Incubation

The *second* step in the process is *incubation*, that part of the process whereby what has been learned for a particular lesson sinks into the mind of consciousness and is there integrated with and colored by all else that an individual knows, feels and is. Tone, the emotional attitude of the artist

or teacher toward his subject, is determined at this step. Everyone “colors” his subject by what he is, by what he knows, by his own set of “trapped universals.”

We have all been irritated by the teacher who can be nothing but negative, and we have also been bored by the teacher who is so “sweet” and shallow that every fact is simply poured out with an unthinking, “isn’t-this-wonderful” spirit. To avoid this kind of weakness in ourselves and to make the incubation step really fruitful we must spend our entire lives building attitudes and dispositions through conduct and thinking which will give us stature as teachers.

Step Three—Inspiration

The *third* step in the process is *inspiration* itself. With the musical composer it is the act whereby the theme, the idea, takes form in the mind. After the mural painter has gathered his information and has allowed it to sink into his consciousness, an idea strikes him concerning just what should be represented, how his characters should be arranged, which scene from an historical event epitomizes that event. It is the same in all the arts according to the materials and the techniques of that art. With the teacher it is the idea which comes concerning just how to arrange a given lesson, who might be asked to participate, what real life problem gets at the heart of the lesson, what vital question can be used to secure response.

God has established a price for inspiration which includes, under any circumstances, effort on our part. The point here to be remembered is that inspiration does not occur at least until after the first two steps in the creative process have been taken. Pitiful is the artist who expects to create out of nothing. Equally pitiful is the Sunday School teacher who simply expects to be inspired before he has fulfilled the laws by which inspiration comes, who wishes to begin at the point of inspiration. It is also important to remember that if one has filled the laws, inspiration is almost inevitable. False inspiration is likely to come to a person who has not gained sufficient facts, analyzed them to the best of his ability and allowed them to sink into a wholesome consciousness to be integrated with all else that he has and has not had the humility to invite the Spirit of the Lord to influence him. It is not true that only certain specially equipped people may be inspired; it is true that one must obey the laws by which inspiration comes.

Step Four—Composition

After inspiration comes the *fourth* step in the creative process—*composition*. Ideas, themes, relationships, questions, examples, illustrations, com-

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binations of ideas come into the mind, but they can be quickly lost from the memory. The teacher must sketch out his lesson, recording his ideas, illustrations and questions before they leave him. Composition requires effort, but with all artists and teachers this is exciting and stimulating if it follows closely upon inspiration, which in turn has followed wide gathering of information and a period of reflection upon that information.

Unfortunately many would-be artists and would-be inspired teachers stop here. The writer submits his manuscript for publication. The poet seeks an audience. The playwright seeks a producer. The teacher goes to class. Each has omitted the fifth and last and hardest step in creation. To see what is wrong with stopping here, let us go back to the third step—inspiration—and to the fourth step—composition—and observe some of their limitations.

It is easy to see the limitations of composition and the numerous possibilities for the distortion of an idea in the process of getting it down into print. The painter is limited by his own skill with brush and paint in realizing upon canvas the conceptions he has in his mind. The person inspired with an idea has the same difficulty as he attempts to communicate with words what he has thought and felt. There is nothing absolute in words — often the same words elicit different responses from hearers who speak the same language. Composition has limitations.

But there is also a limitation to step three — inspiration. We are in danger of making our greatest mistakes while we are inspired, simply because inspiration is so exciting. While we are inspired we are in the grip of such emotion that for a period of time certain parts of our nature are asleep or otherwise not functioning. Our critical faculties, our powers of intelligent analysis, are temporarily overwhelmed. We, therefore, run great risk of error. At this point we need to be certain through humility and prayer that we have the help of God to keep us in balance, and if reason has been put aside while we were in the grip of something bigger than reason, it must be restored as soon as possible. Emotion is a positive force which motivates us to action; reason is a critical force which keeps us from acting wrongly and which prevents what we may take to be inspiration and religion from being anything more than mere superstition and sentimentality.

Step Five—Critical Examination

The fifth step is *critical examination*. After

composition, the artist or the teacher puts his work aside perhaps for a day or at least until the “creative emotion” has passed which accompanied inspiration and composition. He returns to his unexamined creation with all his critical and intellectual faculties alert. With cool detachment and objectivity—almost as if it were someone else’s creation—he asks a series of questions: Is what I thought to be inspiration really inspiration? Was what I thought yesterday to be an exciting and new idea only a dull platitude? Does my illustration violate any known law of good taste? Is my “brilliant” interpretation contrary to known and established Church doctrine? Thus the creator in a moment of cool detachment examines and refines his creation.

Critical examination is the most exacting task in the entire creative process; it requires all of one’s intellectual faculties plus considerable humility in order to trim, correct, polish, amplify and contract something which is so involved with the human ego that anything but praise may be painful. Fortunate is the artist or the teacher who has an honest and intelligent friend—possibly a wife, a superintendent, a colleague—who will help him with this examination. Unfortunately most of our friends actually hurt us through overpraise. Well-meaning friends cultivate in those who teach, mediocrity and intellectual and spiritual poverty.

Conclusions

Having outlined the five steps in the process of creativity in either the arts or teaching, I wish to note a number of conclusions:

1. The process requires time. A teacher in the Church who honestly wishes to be inspiring and informative and whose lesson occurs say on Sunday morning would do well to have his lesson in process of preparation for at least the full week. The habit of detaining preparation of a lesson until a day or so before it is given will prevent a teacher from ever approaching his full capacity as a teacher.

2. It is impossible for someone else to do the creating. A lesson supplement, no matter how well prepared, is of limited value to a good teacher. It is someone else’s creation and must not become a substitute for personal creativity and spiritual experience.

3. To go through this process every week is a major task. Spiritual growth and insight require strenuous effort — study, reflection, meditation, prayer and other kinds of private and unmeasurable activity.



History attests to the fulfillment of the predictions by prophet after prophet that unless the people of Israel repented, they would be scattered throughout the lands. From the days of Moses' leadership until recent years, these people have been dispersed through all and every nation of the world.

The Scattering of Israel

by O. Preston Robinson

ABOUT fourteen hundred years before Christ (historians are not agreed as to the exact date), a caravan of approximately 6,000 Hebrew slaves escaped from their captors and oppressors in Egypt and made their slow and troubled way toward Sinai and the Promised Land. These were the descendants of Joseph and Jacob, Isaac and Abraham who some 400 years earlier had blessed Egypt with their righteousness and industry and who had, "... increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." (*Exodus* 1:7.) But later Egyptian rulers forgot the blessings of Joseph and reduced the people to slavery, requiring them, under heavy burden, to construct Egyptian cities and monuments to Egyptian gods.

Escape from Egypt

Under the leadership and prodding of Moses, the people made their successful escape and after some forty years of waiting and wandering, the group reached the mountains of Moab. From here they could look down into the oasis of Jericho and into the Promised Land. It was here that their great leader Moses was taken from them. But before he left he foresaw both their victories and their abject defeats. Because of their own unrighteousness and unwillingness to live the laws which he had given them, he predicted that, "The Lord shall bring a nation against thee from far, . . . a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young; . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, . . ." (See *Deuteronomy* 28:15-64.)

Probably no event in history has been more

thoroughly predicted and documented than the scattering of Israel. Leader after leader and prophet after prophet warned the people that unless they repented of their sins and returned to the God of their fathers they would be routed out of the land, their cities would be despoiled and they would be scattered like the chaff in the winds.¹

The Book of Mormon people, who left Jerusalem 600 years before Christ, also were given much information about the scattering of Israel—their forefathers and relatives. In the course of their journey from Jerusalem to the coast, which was itself a part of the dispersion, their prophet Lehi foresaw that the Jews would dwindle in unbelief, would crucify the Messiah, and would be scattered upon all the face of the earth. (See *1 Nephi* 10:11, 12.) Lehi and the teachers and prophets who followed him were given detailed revelations regarding Israel's plight due to unrighteousness and also of the division and scattering of their own people because of their refusal to live in accordance with the teachings of the Gospel.²

History fully attests to the literal fulfillment of these predictions. No people in history have been so thoroughly uprooted and scattered as were the children of Israel. Moreover, no people have been so despised and so violently persecuted. From the time of Moses' warning until the recent pogroms and gas chambers of World War II, these unfortunate, yet potentially most-blessed people have been hunted, routed out, murdered, pillaged and scattered throughout all nations of the world.

The Beginning of the Dispersion

The stage-setting for the dispersion of Israel occurred with the division of the people after the reign of Solomon. Solomon, the son of Bathsheba

¹(For Course 16, lessons of October 23 and 30, "The Gathering of Israel"; for Courses 26 and 28, lessons of October 16, "The Dispersion and Gathering of Israel"; and for Course 8, lesson of August 7, "Joshua, a Worthy Conqueror," to lesson of December 11, "Israel and Idol Worship.")

²*1 Kings* 14:15; *Isaiah* 5:1-7, 13; 10:3; 42:24, 25; *Jeremiah* 7:12, 15; 9:11; 10:22; 34:17; *Ezekiel* 20:23; 22:15; 34:6; 36:19; *Amos* 7:17; 9:9; *Micah* 3:12; *Zephaniah* 10:3.

³See Talmage, James E., *Articles of Faith*, 1949; Church of Jesus Christ of Latter-day Saints, pages 320-322.

and David, inherited the Kingdom of Israel at the height of its geographical scope and power. Unlike his father, he did not add to Israel's holdings, but rather concentrated on its economic and cultural development. He improved trade and built great cities and completed construction of the beautiful temple at Jerusalem. To support his expanded economic program, Solomon divided the land into tax districts so that the growing tax burden could be more easily administered. This administrative division conformed roughly to the geographical areas already divided among the Twelve Tribes and hence set the stage for the tribal division and conflicts which later brought about the people's destruction.

Kingdom Split into Judah and Israel

After Solomon's death, the Kingdom which had been united by David was again split into two parts. Judah, comprising the tribes of Judah, Simeon and Benjamin, established itself in the south with Jerusalem as headquarters. Israel, comprised of the remaining tribes, was in the north centered at Samaria. This was the period, roughly 900 B.C., of the severe struggles between Solomon's son Rehoboam, King of Judah, and Jeroboam, the young Ephraimite officer to whom Solomon had entrusted such great power and confidence. The wars between these two leaders and their peoples divided and weakened the kingdoms and opened the way for their conquest by outsiders.

It was during this period (approximately 875-850 B.C.) that the prophets Elijah and Elisha pleaded with the people to repent and warned them that if they continued in their unrighteousness they would be severely persecuted and scattered. It was also during this period that Samaria was besieged and the first reference was made to the possible scattering of some of the children of Israel. (See chart.)

The split of Israel into the two fragments of Israel and Judah and the resulting wars and conflicts between the two houses opened the door for invasions from outsiders. During this period, the Egyptians campaigned successfully against Judah and, according to secular history, also captured many towns and cities in Israel. It is quite likely that these invaders, in addition to the material plunder of war, carried many Israelite slaves back into their country.

Also, a bit later, during the reign of Ahab, Samaria was besieged and, although the invaders were defeated, scriptural evidence is provided that many Israelites had been transplanted into the northern cities and into the territory around Damascus. (*I Kings* 20:34.)

The first extensive dispersion of Israel, how-

ever, took place during the reign of the Assyrian king, Tiglath-pileser III. In approximately 734 B.C., after subjugating the eastern cities, this king turned his attention to the west, took Damascus and then placed the whole of Israel under his control. In the process of this conquest, Tiglath-pileser took a large number of Israelite leaders captive into Assyria.

Samaria, however, successfully resisted this invasion but Tiglath-pileser's successor, Shalmaneser, laid siege to the city. Samaria resisted for another three years but Shalmaneser's successor, Sargon II, overpowered the fortress and led 27,290 prominent Israelites as captives back into Babylonia. In an effort once and for all to stamp out the Israelite kingdom, Sargon replaced these people with strangers from the cities of Babylon and the Medes. This was the beginning of the Samaritans, the strangers in the land so despised by the Jews at the time of Jesus. It was during this period that the prophets Amos and Hosea and later Isaiah, preached to the people and tried, without permanent success, to persuade them to desist from their evil ways.

The fall of Samaria left Judah still independent but uneasy and insecure. Because Uzziah continued to pay tribute to the Assyrians, Judah was left virtually undisturbed until after Sargon's death. In 701, however, a revolt occurred and the new Assyrian King, Sennacherib invaded Judah, captured many of the smaller towns and invested Jerusalem. It was at this time that Isaiah came forth and declared Jerusalem to be the City of God and inviolable. This saved Jerusalem from destruction but many Jews were carried off into captivity. It was apparently during this period also that colonies of Jews were established in Egypt. (*Jeremiah* 44:10.)

Lehi and Group Leave Jerusalem

Jerusalem and the surrounding territory, now was in a precarious position. The people were slipping deeper and deeper into iniquity and the great teacher, Jeremiah, was uttering his prophetic predictions regarding the ultimate destruction of the city. During this period many groups left Jerusalem, including Lehi and his family.

A new military power was rising in the east. The Assyrian kingdom was tottering and Babylonia's dynamic leader, Nebuchadnezzar was on the march. In the west the Egyptians were rising in strength, and in 608 B.C. Necho led an Egyptian army into Palestine which carried more Jews into captivity.

Despite its military victories, the Babylonian Empire, characteristic of all who conquer by the sword, was disintegrating from within and, in line with history's ever-moving pace, a new power

was ready to step in to take control. In 539 B.C., Cyrus the Great of Persia completed his conquest of Babylon and took with his plunder what was left of the vassal states of Israel and Judah.

The Persian rule, however, was a benevolent one. Cyrus reversed the Syrian and Babylonian policies of deportation of the Israelites and instituted a program of the restoration of captive peoples to their former homes. Thus was begun the reconstruction of the Hebrew state which continued under the rules of Darius I and Artaxerxes I. During this period the reconstruction of the temple at Jerusalem was completed in 516 B.C. Also, led by the prophets Ezra and Nehemiah respectively, additional bands of Israelites returned to their homeland and began building Hebrew religious life back to its original status. It was during this period that Ezra completed the compilation and editing of the first five books now in the Old Testament (the Pentateuch) and laid the groundwork for the reorganization of Jewish life in accordance with the Mosaic laws. From the work of Ezra and Nehemiah and with the watchful approval of the Persian rulers, the Hebrew kingdom grew eventually to approximately half the size it enjoyed before it was destroyed 125 years earlier by the Babylonians.

During this Persian period many Hebrews prospered and became influential in eastern cities. A substantial number of these never did return to Palestine. Their descendants formed the nucleus of the community of Jews which flourished in Iraq until 1948, when the current Arab-Israel conflicts motivated their return to the new State of Israel.

Again, history repeated itself and the Persian empire began to crumble from within and by the conquest of the Greek, Alexander the Great. In 331 B.C. Alexander conquered the area and incorporated it into the Greek Empire. His reign, however, was relatively short-lived and when he died in 323 B.C. his two chief generals, Seleucus Nicator and Ptolemy, fought over and divided the kingdom.

Between Warring Nations

The Seleucids established their headquarters in Syria and Phoenicia. The Ptolemies were centered in Egypt and Alexandria. Palestine lay in between and the two warring nations never ceased fighting over it. During the next 25 years Jerusalem changed hands seven times, and over the years Palestine was won and lost so many times that even an estimated count is impossible. During this troubled period thousands of Hebrews were either taken into captivity or left voluntarily to settle in the north or in the south. The historian Philo estimated that in A.D. 38-41 there were more than a million Jews in Egypt. Thousands of others migrated or were driven to Antioch and to the

cities of the north and from there spread out to Media, Persia, Armenia and further to the east and north.

A second period of restoration took place, however, during the reign of the Maccabaeans. In 168 B.C., Mattathias, a Hebrew priest, refused to worship at the Altar of Zeus which had been erected by Antiochus throughout the land. In the ensuing struggle, Mattathias killed a Greek soldier and then took his family and fled into the hills. Many other Jewish families soon joined him and a full-scale revolt developed. Judas Maccabaeus, one of Mattathias' sons, organized a series of guerilla attacks on the Greeks and their garrisons which later resulted in the recapture of much of Palestine and restored Jewish worship to the temple in Jerusalem. A subsequent Maccabean warrior, Alexander Jannaeus, eventually reconquered all of Palestine and re-established the Hebrew state.

These happy circumstances, however, were not to last for long. During this period a new division arose among the Jews. The Pharisees, who favored ritual purity, quarreled and fought with the Sadducees, who favored a more worldly approach to religious affairs. After the death of Jannaeus, his two sons, Hyrcanus II (pro-Pharisee) and Aristobulus II (pro-Sadducee) fought over the kingdom and both made the mistake, unknown to each other, of appealing to the Roman Pompei for help. Pompei prudently bided his time. When both sides were so weakened as to offer only feeble resistance, in 63 B.C. he moved in, captured Jerusalem and took over all of Palestine. This was the beginning of the Roman domination and the end of Jewish independence until the recent establishment, on May 14, 1948, of the new state of Israel.

Eventual Regathering

Thus, even before the time of the Saviour, the prophecies regarding Israel's sorrows, travail and scattering had been literally fulfilled. Nevertheless, Israel was not left without hope nor promise. The predictions which outline the people's inevitable dispersion are detailed and thorough. Yet, so also are the prophecies which tell of their eventual regathering. Every prophet who predicted the scattering also gave promise that some day Israel would be restored and regathered. However, this promise was always given with the condition that they return to the teachings of their fathers and accept Jesus Christ as the Son of God.

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall

(Concluded on page 278.)





NT15



NT16



NT17



NT18



TN19



NT22b



NT22a



NT23



NT21

NT20



Flannelboard figures to be used with story. (To remove flannelboard insert from magazine, bend staples open and remove center spread picture, then slip off insert which should be mounted on flannel and cut out.)

Ten were cleansed . . .

"BUT WHERE ARE THE NINE?"

A LONG time ago, as Jesus was traveling toward Jerusalem, He met a man who remembered to say "thank you," and Jesus was very pleased.

It all happened one day as Jesus was going through Galilee and Samaria on His way to the great city of Jerusalem.

On this day, Jesus was especially glad that He came this way for here He found people who needed Him. They were very, very ill with a disease called leprosy, the most dreaded of all diseases known at that time. [End of Scene I.]

People would not allow a leper to live with them. Lepers could not even stay within the city walls. Everyone was afraid that if these people did stay, others would get the disease for which there was no known cure.

To get the lepers out of the city, the people would throw rocks and stones at them until they were driven far beyond the city gates. The only place where they were welcome was where other lepers lived. This was in caves in the mountains or in abandoned or vacant houses far out from the city. Other people were not allowed to come near the lepers with food, clothing, bedding nor anything that would make their lives more comfortable. [End of Scene II.]

Too sick to raise food for themselves, the lepers would come as close to the road as they were permitted to come and would beg for food from the passersby. But as they begged, it was required that they should call out the words, "unclean, un-

clean," to those who came along the road. This was to let the people know in advance that these were lepers who asked for their kindness and their aid.

As Jesus traveled through Galilee and Samaria . . . he entered into a certain village, . . . There He was met by ten men who were lepers.

As Jesus stopped to rest, they called to Him, saying, ". . . Jesus, Master, have mercy on us." That was their way of asking Jesus to heal them so that they would once more be well.

As He looked at them, Jesus knew that He must not disappoint them. With great love in His heart He spoke, telling them to go and show themselves to the priests, for that was the law. [End of Scene III.]

". . . And it came to pass, that, as they went, they were cleansed [healed]."

In the group of ten who were hurrying toward the priests in Jerusalem, was one Samaritan. ". . . When he saw that he was healed, [he] turned back, and with a loud voice glorified [or praised] God; . . . [Then he] fell [or bowed] down on his face at his [Jesus'] feet, giving him thanks: . . ."

Jesus was very pleased that one of the ten had been thoughtful enough to return to thank Him. He was, however, greatly disappointed in the others, for had He not given them one of the greatest blessings in all the world? ". . . Were there not ten cleansed? [He asked] but where are the nine?"

Although disappointed, Jesus understood. Turning again to the grateful Samaritan, He bade him good-bye as ". . . he said unto him, Arise, go thy way: thy faith hath made thee whole." (Luke 17: 12-19.) [End of Scene IV.]

Gratefully the Samaritan left Jesus and hurried to join the other nine who were already on their way to Jerusalem to see the priests.

As the ten neared the city, they each knew exactly what they must do. Each must first pitch a tent outside the city walls. There the priest would come to examine them. He would begin by cutting off all their hair.

Then there would be two small birds brought in—one to be killed and the other set free. After this, the priest would have the lepers put on clean clothes. They would then carry to a running stream

(For Course 1, lesson of August 28, "Our Heavenly Father Can Do Everything"; for Course 2, lesson of November 27, "We Express Gratitude for Our Blessings"; for Course 4, lesson of September 11, "The Power of Priesthood"; and of special interest to librarians and parents.)

the clothes they had worn. These they would wash, and each leper also had to take a bath.

They could then go into the city; but for seven days, they could not enter their own homes. On the eighth day they would once more come to the priest, where the hair would be cut off again. Following this they would have another bath. Each would then be permitted to enter the temple to complete the cleansing ceremony.

The final requirement was to offer three lambs for a sacrifice; each lamb had to be less than a year old. As these were offered by the priest, the lepers would wait in the outer edge of the court of men. As soon as the sacrifice was completed, the lepers would once more present themselves to the priest. Then when they heard the words, "Thou art pure," they were free to return to their homes and those they loved. [End of Scene V.]

As soon as the priest had pronounced them clean, they hurried on to where their families and loved ones were. To everyone they met they told of Jesus and of how He had healed them. Always and forever they would be grateful, even though only one had returned to tell Him. [End of Scene VI.]
—Marie F. Felt.

How to Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Jesus in standing position. (NT15.)
- People throwing stones at lepers. (NT16.)
- Lepers, both men and women, hurrying away. (NT17.)
- Ten lepers asking Jesus to heal them. (NT18.)
- One leper, a Samaritan, who returned to say "thank you." He is bowing at Jesus' feet. (NT19.)
- Priest (NT20) examining a leper (NT21) who was healed by Jesus.
- Lambs for sacrifice. (NT22a and 22b.)
- A leper united with his family (NT23). They tell of Jesus who healed the 10 lepers.

Suggested Scene Staging

Background scenes for this and other flannelboard stories are available for \$1.95 at Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah.

Order of Episodes:

Scene I:

Scenery: Place blue flannel above the sky, with mountains made of gray flannel placed against the sky. Have entrances to some of the caves shown. If you have room on your flannelboard, perhaps an old abandoned house in a state of disrepair might be placed in front of the mountains and to one side.

Place a strip of gray or brown flannel in front to represent the road.

Action: After scenery has been placed, add the figure of Jesus (NT15) walking along the road.

Scene II:

Scenery: Same as Scene I but with road removed. Place in the background a wall of the city, part of which includes a gate through which all must pass, either entering or leaving the city.

Action: Have people in the foreground throwing rocks (NT16) at the lepers (NT17) who are going through the gate to join lepers in the mountains.

Scene III:

Scenery: Same as Scene I.

Action: Jesus (NT15) comes along the road. Ten lepers (NT18) call to Him asking to be healed.

Scene IV:

Scenery: Same as Scene I.

Action: Jesus (NT15) is in the foreground. In front of Him, bowed down at His feet is the leper (NT 19) who returned to say "thank you." The others (NT17) are hurrying away to be checked by the priest.

Scene V:

Scenery: Inside a large room.

Action: A priest (NT20) is seen examining the grateful leper (NT21) as required by law. Leper has birds needed for the cleansing rites. Lambs (NT 22a and 22b) are used in the final ceremony.

Scene VI:

Scenery: The exterior of the home of one of the lepers.

Action: The leper (NT23) is seen being greeted by his family who love him. All are grateful to Jesus for making the leper well.



Scene I



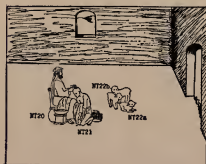
Scene II



Scene III



Scene IV



Scene V



Scene VI



THE CHILDREN ...our greatest teaching aid

by Donna Rudd Packer

A SUNDAY School class offers a most challenging opportunity to thousands of Sunday School teachers throughout the Church. For 45 minutes each Sunday morning teachers have the opportunity to do as Jesus did—to teach. Working with the minds of both children and adults is a thrilling experience, particularly when these minds are in tune with the Spirit of the Lord, when they are interested, active and alert.

It is the teacher's responsibility to see that they are so.

An interested class is easy to detect. The attendance is consistent. The children are happy and enthusiastic. There is an air of eagerness in the children's willingness to participate. Such a class reminds us of the Saviour and His followers. Interest in His teachings was paramount. With His divine insight into the lives of the people, He was able to see their viewpoints and express His truths in such a way that they, the people—farmers, shepherds, fishermen, religious and political leaders—all were involved in His teachings. He was followed everywhere.

As Sunday School teachers we, too, must apply this principle of involvement, of class participation, if we are to become *master* teachers.

It has often been said that children learn by

(For Course 23, lesson of December 4, "Classroom Atmosphere"; and for all Junior Sunday School officers and teachers.)

Junior Sunday School

doing. "Psychologists are fully agreed that children learn by virtue of their own experiences; nothing can be forced upon or into them."¹ Every child then should have a part to play in promoting the object of the lesson if he would gain something from it. Our deepest convictions are usually based upon our first-hand experiences. To gain a testimony of tithe payment, we must pay our tithing. A child must pray to understand the value of prayer.

The best teaching aid that can be used in the classroom is the personal performance of the members of the class.² Everyone likes to participate. True, some may appear shy. Some might seem to prefer taking a back seat and allowing the teacher to do all the work. But when such a situation exists, is the class actually learning? Chances are slim that they are.

As teachers we must live close to our students. We must understand and appreciate each one. We must help them build confidence in themselves and in us as teachers so that they will take advantage of the opportunities given them for self-expression. Then we must provide these opportunities. Each lesson and lesson objective should be analyzed with the class members in mind. What part can each play in furthering these concepts or this objective?

Jesus used thought-provoking questions. Such questions can be used in our Sunday School classrooms to advantage. Or perhaps we might use a dramatization, a role play, a child's sketch on the blackboard or personal stories from members of the class. The activity must be tied to the lesson and all should have an opportunity to contribute either in class or outside of class. Let us never be guilty of thinking that only a few can do something worthwhile; everyone has something of value for someone else. In Ralph Waldo Emerson's poem, "Fable," he tells of a quarrel between a mountain and a squirrel. The squirrel, in reply to the proud, haughty mountain said:

*Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut.*

Let us remember that each member of our class can be a teacher's aid. All have talents. We can use them and make our lessons live in their hearts.

¹Wahlquist, John T. *Teaching as the Direction of Activities*, 1957 edition; Deseret Sunday School Union, Salt Lake City, Utah; page 35.

²Woodruff, Asahel D. *Teaching the Gospel*, 1958; Deseret Sunday School Union, Salt Lake City, Utah; page 121.

SUPERINTENDENTS



OBJECTIVES IN THE WORSHIP SERVICE

The worship service of the Sunday School is more than a tradition. Each part of it has a specific objective and was established intentionally, after much deliberation and experiment, to accomplish a definite purpose.

The concert recitation, for example, was instituted to encourage memorization of scripture to aid in future missionary work—not to make an impression before the congregation. For this reason teachers are supposed to drill their classes for two and sometimes for three months prior to the assigned recitation until the verse is word perfect in the mind of every member. All members of the class should be able to recite it and explain it. Yet there are superintendents who let teachers pass out slips to their class members to read the concert recitation aloud at the assigned time! These superintendents clearly have not understood its objective.

The weekly 2½-minute talks have at least two objectives: (1) to give as many young people as possible experience in expressing themselves in public; and (2) to

serve as a teaching aid in the class lessons. Those superintendents who think of the 2½-minute talk only as one of two to be given weekly in the worship service have failed to grasp either objective. Pupils should have this experience in class—every class through Course 16—every Sunday, as part of their lessons. The 2½-minute talks are integrated into the lessons, and the pupils get their experience and self-confidence standing before their classmates. Therefore, it is not two talks, but 20 times two each week. Then the 2½-minute talks in the worship service grow naturally out of these class talks.

The objective of the whole worship service is, of course, to achieve a reverent devotion to the Lord. Dignified conducting, with a minimum of announcements and a total absence of conversation by the presiding officers, shows an understanding of this objective and a desire to reach it. "Your conduct is reflected by the congregation" is a warning sign behind many pulpits. It is effective only to the

extent that the conducting officers know what they are called to accomplish. We are grateful that a greater number of superintendents each year are understanding and are reaching the objectives of the worship service.

—Superintendent

David Lawrence McKay.

Coming Events

Sept. 18, 1960

Sunday School

Budget Fund Sunday

• • •

Sept. 25, 1960

Suggested Date to Begin

Teacher Training Classes

• • •

Oct. 7, 8, 9, 1960

Semi-annual

General Conference

• • •

Oct. 9, 1960

Semi-annual

Sunday School Conference

The Deseret Sunday School Union

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HUGH B. BROWN, Adviser to the General Board.

Answers to Your Questions

How Often Should Gem Leaders Be Changed?

Q. How frequently should the leadership of the sacrament gem be changed?—San Mateo Stake.

A. Concerning the assignment to a member of the Sunday School to direct the sacrament gem, it is the suggestion in the *Handbook* that, "The leader of the sacrament gem should be old enough to give dignity and certainty to the recitation of the gem. He should have practiced it before his class before leading the congregation." (*Handbook*, page 32.) Within the limits of these suggestions and the suggestions made by stake superintendents to the ward superintendency, we feel that so long as the sacrament gem is given with reverence and dignity and practiced before the class members, the frequency of appointment should be left with the ward superintendent.

Who Keeps Servicemen's Attendance Records?

Q. How do the new instructions of the First Presidency concerning "Serviceman's Duplicate Membership Record" affect the Sunday School record system?

A. On Feb. 3, 1960, the First Presidency issued a letter to all stake presidents, bishops and mission presidents directing that a pink membership card be sent by the home ward bishop to the ward or branch where they reside when going on active duty for more than six months. "Home wards of servicemen for whom the duplicate membership record has been sent in are free from the responsibility of counting such brethren (and their families who also are involved) in their statistical compilation, and all such brethren and their families are to be accounted for in the statistics of the Church organization where their duplicate activity record of membership is found."

—Superintendent Lynn S. Richards.

Memorized Recitations

COURSE NO. 6

for Oct. 2, 1960

To be memorized by students in Course No. 6 during August and September, and recited in the worship service October 2 (taken from Course No. 6, *What It Means To Be a Latter-day Saint*):

"Send forth the elders of my church unto the nations which are afar off; . . . And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and

that Zion may go forth unto the regions round about."—Doctrine and Covenants 133:8, 9.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them."

—Doctrine and Covenants 1:4, 5.

(It is suggested that teachers and class members study the two passages and prepare to give the scripture they can learn and present most adequately.)

COURSE No. 12

for Oct. 2, 1960

To be memorized by students in Course No. 12 during August and September, and recited in the worship service October 2 (taken from Course No. 12, *The Church of Jesus Christ in Ancient Times*):

"For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written."

—2 Nephi 29:11.

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Leland VanWagoner; photos; 272, 273.

Father, Paul Cracroft; Mother, Kathryn Cracroft; Children, Shau-

ni, Kathy, Patti, David, Randy and Paul Jeffry; Bishopric, Bishop Clarence S. Buehner, Joseph McEwan and William Osborn.

Charles J. Jacobsen; art; 284, Inside Back Cover.

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THE PRIESTHOOD LEADS AT HOME

by Paul Cracroft*

A beautiful bond of unity exists in the family that kneels together in prayer, feeling the strength and security of the priesthood as Father leads his family in thanksgiving to God.



JUST as a welder fuses two pieces of metal into one, so the Lord has wisely seen fit to weld together many functions of the family and the priesthood.

I have been privileged to bless my six children. My three daughters have been baptized and confirmed under my hands. I look forward to performing the same two ordinances for my three sons.

In each daughter as she reached baptismal age, I have sensed a simple faith. At the same time, each has manifested a thrilling confidence in me. There has been no childish fear of the ordinance, but only a sense of eager anticipation that comes

(For Course 4, lesson of September 11, "The Power of Priesthood," and lesson of October 2, "The Priesthood in the Home"; for Course 1, lesson of November 6, "Our Family Prayers"; for Course 2, lesson of November 6, "We Have Many Blessings"; for Course 6, lesson of November 6, "Our Parents"; for Course 25, lesson of September 4, "The Lord's Standard of Living," and lesson of September 25, "The Home as a Teaching Institution"; and for Courses 26 and 28, lessons of December 4, "Practical Religion.")
*Executive Secretary, Alumni Association and Alumni-University of Utah Development Fund and a member of the University of Utah Stake High Council.

from a knowledge of what she is doing — and why. To make the occasion even more memorable, my wife and I have taken each of them to dinner following the service so that it truly becomes "her" day.

If they understand baptism, as I hope they do, some of that understanding may be traced to the other continuing priesthood function in our home—the teaching of the Gospel. In addition to family prayer and a weekly review of the children's Sunday School lesson material, we study the Book of Mormon together. As stimulating as the scriptures are themselves, the questions and "sermonettes" which flow from our children provide a meaning and richness of their own.

These interlockings of the priesthood and the family give truth to what the Lord told the Psalmist of children: "Happy is the man that hath his quiver full of them: . . ." (*Psalms* 127:5.)



LEFT:

Talking with Patti before her baptism, Brother Cracraft finds that she understands and has no fear of the ordinance. Her simple faith and understanding have been developed through the weekly classes her family holds.

BELOW:

A joy for both father and daughter comes as Brother Cracraft joins the ward bishopric in placing their hands on Patti's head and confirming her a Church member, again exercising his priesthood authority for his family.



LEFT:

To make Patti's baptismal day extra special and memorable for her, Mother and Father take her to dinner following her baptism and make the whole day "her" day. As each of their children is baptized, they follow this practice.

BELOW:

Kathy (l.), Patti, David, Mother Kathryn, Randy, Paul Jeffrey and Shauni learn a valuable Gospel lesson as Father Paul tells them why one should not build upon sand, using their own back yard sand pile for visual emphasis.



BELOW:

A favorite of the Cracraft family is a hike and picnic in the hills near their home. Doing things together under the leadership of their father's priesthood increases their feeling of love and their understanding for one another.



"WITH ALL THE POWER OF HEART AND TONGUE"



Senior Sunday School Hymn for the Month of October

"With All the Power of Heart and Tongue"; author, Isaac Watts; composer, Lowell M. Durham; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 216.

This is an old hymn accompanied by a new hymn tune. Dr. Isaac Watts (1674-1748) wrote some seven hundred hymns of which about a dozen are included in our own hymnbook. This month's hymn has been sung to many different tunes, including one by Evan Stephens. We recommend the tune by Dr. Lowell M. Durham as a splendid setting in the style of a choral, which style for some centuries has produced the best of congregational singing.

Neither this hymn nor its present tune are well known by our people. Both are still quite new to us. And we are urged repeatedly by the Psalmist to sing a new song to our Heavenly Father.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright . . . Sing unto him a new song; play skilfully with a loud noise. (Psalm 33:1-3.)

If this hymn is new to us, we can read the words from the hymnbooks. If we are unable to read the melody, we can listen as it is played on the organ. May we suggest that the people hum softly for a stanza or two, while the organ gives us a hearing of the music.

To the Organist:

The organist can make the melody especially prominent by playing the melody only on the louder manual, and the tenor and bass on the softer one. The melody can be made still more prominent by using 16-foot, 8-foot and 4-foot tone for it. This procedure should be tried and practiced and demonstrated on various types of organs during the monthly preparation meetings. Let none of us say that we do not know how to do this, for we do not wish to falter nor shrink nor shun to do our work well. "Faithful and true we will ever stand," or rather, sit at the organ.

To the Chorister:

After the people have hummed this tune, it will be easy to sing, because the tune is so very natural in its flow, and its *tempo* is an easy one.

With reference to *tempo*, the chorister will have noticed the typographical error in the metronomic indication. The beats are to be of half-note length; therefore, there must be 66 half-note beats per minute.

Since the hymn itself says that "With all the power of heart and tongue, I'll praise my Maker in my song; . . ." we know clearly that the volume of sound should be *forte*. —Alexander Schreiner.

Do People Sing as Loudly Today?

There are quite a few people who give it as their opinion that our Church singers are today growing soft and are not singing as vigorously as formerly. However this may be, there are at least three good arguments to disprove this opinion.

1. We are today literally bombarded with an unprecedented amount of sound and noise, the like of which was never experienced by former generations. We are surrounded by noisy motors—both of the gasoline and electric variety; we try to close our ears to the roar of propeller and jet-type airplanes above us; automobile horns are so loud to-

day that it is getting to be bad taste to use them at all; and even the sounds of music are blared into our ears by means of electronic amplifications. In contrast to the foregoing, the human voice indeed is less strong.

2. Many chapels are today treated with sound-absorbent, sound-deadening materials which are very discouraging to the production of vocal or instrumental music. The carpets, the draperies and the anti-acoustic walls and ceilings reduce both the quantity and the quality of sound. No matter how hard we may try, our singing becomes weak.

We find that speakers in such halls have to be supplied with microphones and loud-speakers in order to be heard well. No wonder musicians prefer acoustics such as are found in the famous Salt Lake Tabernacle, where neither drapery nor sound-absorbent treatments are used.

3. We should remind ourselves that when we were younger, our hearing was better than it is today. We heard everything more clearly and more easily.

Our Heavenly Father will not measure the quality of our congregational singing with a "loudness meter." He has, no doubt, a special instrument which measures much more directly the intensity of our hearts, our attention and our intention as we sing new songs to Him.

The hymn this month is, "With all the power of heart and tongue." Let us encourage each other to sing as this title suggests.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of October

"The Golden Plates"; author, Rose Thomas Graham; composer, J. Spencer Cornwall; *The Children Sing*, No. 68.

To many children, the Book of Mormon is just another book which is too difficult for them to understand. But teaching the hymn, "The Golden Plates," gives us a wonderful opportunity to let them know that the Book of Mormon is a very different kind of book; one with many interesting, true stories about the Lamanite people whom we call Indians. The children need to realize that the book is full of wonderful Gospel messages which we need today.

Children today are probably more familiar with Indians than ever before because of the many television shows involving these people. These Western stories often entertain more than educate children about Indians and their fine qualities. We could give the children enlightening information about the American Indians from the valuable Book of Mormon records.

To the Chorister:

The center spread picture in *The Instructor* for January, 1959, is a good visual aid to use when teaching about the golden plates.

Children like and retain the melody of this hymn. It should be taught by rote. The children

should be able to sing it fluently before the accompaniment is added, because the accompaniment does not aid in retaining the tune.

Seldom do we find words that are in children's daily vocabularies which have such different meanings as the ones used when we talk about the Book of Mor-

mon. "Plates" and "records" are two of the most obvious terms.

To the Organist:

The tempo and the smoothness of the children's singing will depend largely upon how well the accompaniment for this hymn is played.

—Mary W. Jensen.

October Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."¹

¹3 Nephi 9:21.

FOR JUNIOR SUNDAY SCHOOL

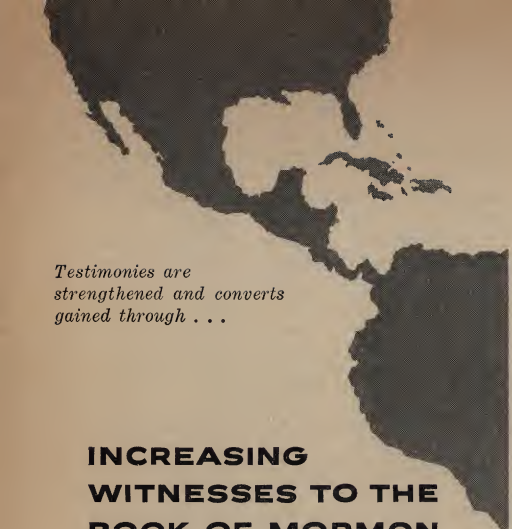
"If ye keep my commandments, ye shall abide in my love."²

²John 15:10.

Organ Music To Accompany October Sacrament Gems

LENTO

ALEXANDER SCHREINER



Testimonies are
strengthened and converts
gained through . . .

INCREASING WITNESSES TO THE BOOK OF MORMON

by Franklin S. Harris, Jr.*

THE acceptance by the Church of Jesus Christ of Latter-day Saints of the Book of Mormon "to be the word of God," as expressed in the *Eighth Article of Faith*, has had a great influence on the history of the Church. Because of its doctrinal content, its importance as an evidence of the restoration of the Gospel and its missionary use, it has been given great importance by friend and foe. Since it is in the position of the keystone in an arch, some critics have attempted to destroy Mormonism by attacking the Book of Mormon and showing it to be false.

The voluminous favorable literature cannot be summarized here but a few of the main lines of evidence can be indicated with a very few references where other material can be found. The arrangement is similar in form to two other books by the present author,² where considerable additional information with references can be found.

The Book of Mormon was translated in 1829 and published in 1830. At that time no reliable archaeological information was available about

(For Courses 26 and 28, lessons of September 25, "The Book of Mormon Authenticity"; for Course 4, lesson of November 20, "The Book of Mormon is a Record"; for Course 6, lesson of October 16, "The Book of Mormon—the Word of the Lord"; for Course 16, lesson of November 13, "LDS Contributions to Scripture"; and for Course 12, lesson of August 14, "The Church on the American Continent.")

*Dr. Harris is Professor of Physics at the University of Utah. He holds the following degrees: A.B., 1931; M.A., 1936, Brigham Young University; Ph.D., 1941, California Institute of Technology.

¹Widtsoe, John A., and Harris, Franklin S., Jr., *Seven Claims of the Book of Mormon*, 1936; Zion's Printing and Publishing Company, Independence, Missouri.

²Harris, Franklin S., Jr., *Book of Mormon Message and Evidence*, 1953; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Since its publication in 1830, attempts have been made to disprove the authenticity of the Book of Mormon; but as intensified studies are made in archaeology, in history and in other fields, the findings further prove this book to be great evidence for the restoration of the Gospel.

ancient America dealing with Book of Mormon times, and the traditional material was either not available or not translated into English. It was not until about 1840 that serious work began with the explorations of John Lloyd Stephens and the compilation histories of W. H. Prescott.³ Only in the last few years has much information been found about civilizations in America as early as that required by the Book of Mormon record. The subtitle of a recent summary article is: "The main outlines of the pre-Columbian past are only beginning to emerge. [Italics are the author's]."⁴

The fascinating problem of the geographical locations of the Book of Mormon cities and the extent of their civilizations cannot be completely resolved until details from archaeology are available; but as archaeological research continues, some of the general outlines are beginning to emerge. There are still some considerable differences among Book of Mormon students as to the geography of Book of Mormon lands, and the Church has never taken any position as to where this history took place with reference to modern maps.⁵ President Anthony W. Ivins once said: "It [The Book of Mormon] does not tell us that no one was here before them [The Book of Mormon peoples.] It does not tell us that people did not come after."⁶

The Book of Mormon was translated from plates which "had the appearance of gold" and other plates of brass were taken by Lehi to the promised land. Early critics thought such types of records on plates were not made by anyone, especially that early. There are now several score cases of the use of metal plates for recording important information in the Old World, and the technical state of metalwork was excellent in the New World.⁷

Though primarily a religious history, there is a great deal of incidental information about the culture and civilization of the Book of Mormon peoples. The book has been critically examined in an effort to find anachronisms, or wrong-time statements similar to that made by William Shake-

³von Hagen, Victor Wolfgang, *Maya Explorer: John Lloyd Stephens and the Lost Cities of Central America and Yucatan*, 1947; University of Oklahoma Press, Norman, Oklahoma; pages 75-78.

⁴Willey, Gordon R., "Current Problems in Research: New World Pre-history," *Science*, Vol. 131, Jan. 8, 1960, page 12.

⁵Hammond, Fletcher B., *Geography of the Book of Mormon*, 1959; Fletcher B. Hammond, Salt Lake City, Utah.

⁶Conference Report, April, 1959, pages 15, 16.
⁷Harris, Franklin S., Jr., "Others Kept Records on Metal Plates, Too," *The Instructor*, Vol. 92, October, 1957; Salt Lake City, Utah; pages 318-321.

spear when, in *Julius Caesar*, he has a clock striking before the invention of clocks. In the Book of Mormon the wheel is implied with the use of chariots, elephants are mentioned once and the horse 14 times. There was no evidence in Joseph Smith's day of these being known in ancient America. In the last few years Dr. Gordon F. Ekholm⁹ and others have found ancient wheeled toys in Mexico which are similar to toys from Mesopotamia, showing that the use of the wheel was known. The association of now-extinct animals with early man in America has been found recently at a host of sites. These associations are commonly before Book of Mormon times, but there is evidence that the animals survived into Book of Mormon times.¹

There are many other striking discoveries⁹ bearing on the civilization. One is that cotton of the modern form was made by carrying Asiatic domestic cotton into America and hybridizing it with an American wild cotton.¹⁰ Another comes from the Book of Mormon itself. What should be the value of coins to make small purchases with the least number of coins? The Nephites used coins bearing the relations to each other of 1-2-4-7, the same as is used on modern punched cards for computers.¹¹ How could Joseph Smith have thought up that one?

In the Old World we have many records and histories for checking the Bible. But there are few such records in the New World for the Book of Mormon. There are, however, several traditional histories⁹, ¹² of pre-Columbian America which closely parallel certain parts of the Book of Mormon. These were not available in English until after 1830. One of the most remarkable of these is the *Popul Vuh*, which has remarkable similarities with the Old Testament account of the creation and the flood. The tree of life concept is one of the most important found in the Old Testament and Mesopotamian records. This knowledge is also found in ancient America, particularly in the dream of Lehi. Dr. Matthew W. Stirling found a stone monument at Izapa, Mexico, which Dr. M. Wells Jakeman has studied in great detail and found to be a representation of Lehi's dream.¹³

⁹See National Geographic Magazine, Vol. 78, 1946; National Geographic Society, Washington, D. C., page 314.

¹⁰Ferguson, Thomas Stuart, *One Fold and One Shepherd*, 1958; Books of California, San Francisco, California.

¹¹Carter, George F., "Plants Across the Pacific, in Asia and North America," *Trans-Pacific Contacts*, *American Antiquity*, Vol. 18, No. 3, part 2, January, 1953, page 65.

¹²Smith, Richard Pearson, "The Nephite Money System," *The Improvement Era*, Vol. 57, 1954; Salt Lake City, Utah, page 316.

¹³Hunter, Milton R. and Ferguson, Thomas Stuart, *Ancient America and The Book of Mormon*, 1950; Kolob Book Company, Oakland, California.

¹⁴Jakeman, M. Wells, "Stela 5, Izapa, Chiapas, Mexico," *University Archaeological Society, Special Publications No. 2*, 1958; Brigham Young University, Provo, Utah.

The relationship of the Book of Mormon to the Bible has puzzled some people who have called the Book of Mormon the "Mormon Bible." Actually the Book of Mormon stands solidly for the authenticity of the Bible and its teachings. It is the most important witness for the Bible. In addition it amplifies and clarifies many Biblical doctrines so well that Alexander Campbell, the founder of the Disciples of Christ, said that the Book of Mormon could not be true for this very reason.¹

Pre-eminently the Book of Mormon is a witness to the universal concern of God for all mankind. This is evident in the recorded teachings of the American prophets and in the clear account of Christ's mission and His visit to America. The *Book of Third Nephi* is sometimes called the "Fifth Gospel."

A traditional memory is retained of the visit of Christ in the native great culture heroes such as Quetzalcoatl of the Toltecs and similar heroes with other early American peoples.¹⁴ The Christianlike nature of their cultures led F. A. MacNutt to write: "There still remained a sufficient number of intelligible and authentic doctrines and practices traceable to Him, to argue their Christian origin."¹⁵ The Book of Mormon is unique in that it accounts for the Christian religion remnants in America by the actual visit of Christ to America.

The Book of Mormon as ancient scriptures contains several types of literature, with many sections and verses of high inspirational content.¹⁶ In the book are found narration, exposition, description, oratory, epic, lyric, logic, parables and Hebrew literary forms. One of the finest is Nephi's psalm in 2 *Nephi* 4:16-35.

There are marks of translation such as *Jacob* 5:2 with "of me" instead of "my." There are original words which concur with Old World languages.¹⁷ Joseph Smith's portrayal of the Near East is now seen to be an accurate portrayal of Lehi's time of 600 B.C.^{17, 18} With the help of George Reynolds' *Concordance of the Book of Mormon* one can easily see the different languages used by the various historians. T. W. Brookbank found that Alma used 675 words which were used nowhere else in the book. A great number of these words are many-syllabled.²

The Book of Mormon has been the inspiration

(Continued on following page.)

¹⁴Hunter, Milton R., *Christ in Ancient America*, 1959; Deseret Book Company, Salt Lake City, Utah.

¹⁵MacNutt, Francis Augustus, *Fernando Cortes*, 1909; G. P. Putnam's Sons, New York, N. Y.; pages 65, 66.

¹⁶Sperdy, Sidney B., *Our Book of Mormon*, 1947; Stevens and Wallis, Salt Lake City, Utah.

¹⁷Nibley, Hugh, *Lehi in the Desert, and the World of Jaredites*, 1952; Bookcraft Publishing Company, Salt Lake City, Utah; page 27.

¹⁸Nibley, Hugh, *An Approach to the Book of Mormon*, 1957; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, Lesson 22.

for some great literary and artistic works. Two of the latest are symphonies — one each — by Dr. LeRoy J. Robertson and Dr. Crawford Gates.

The role of Joseph Smith has been a stumbling block to critics who have not accepted the Prophet's own account of his connection with the Book of Mormon. But the two groups of witnesses who saw the Book of Mormon plates were always true to their statements.¹⁹ A wide range of theories, mutually inconsistent, have been offered in an effort to try to explain how Joseph Smith produced the book or the source of the information in the

book.²⁰ The problem is how could an untrained young man produce information not available in his day, arranged in a complex, consistent book? The answer is, Joseph Smith translated the book from ancient records.

The Book of Mormon has served as a challenge to faith and as a great evidence of the restoration of the Gospel, with an invitation by Moroni to make a test of its authenticity through spiritual means. Immediately after publication it became a great aid to conversion and continues as such today. Who does not know of many such conversions?

¹⁹Nibley, Preston, *The Witnesses of the Book of Mormon*, 1946; Stevens and Wallis, Salt Lake City, Utah.

²⁰Kirkham, Francis W., *A New Witness for Christ in America*, Vol. 2, revised edition 1939; Brigham Young University, Provo, Utah.

THE SCATTERING OF ISRAEL

(Concluded from page 266.)

be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; . . . (2 Nephi 10:7, 8.)

References:

1. *The Dictionary of the Bible*, edited by James Hastings, 1952; Scribners, New York.

2. Talmage, James E., *The Articles of Faith*, 1949; Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
3. Charles, R. H., "The Apocalypse of Baruch," "I and II Maccabees," "The Letter of Aristeas." *The Pseudepigrapha of the Old Testament*, 1913; Oxford Press, New York.
4. Ellis, Harvey B., *Israel and the Middle East*, 1957; Ronald Press, New York.
5. Lears, Rufus, *Israel—a History of the Jewish People*, 1949; World Publishing Company, Cleveland.
6. Mould, Elmer, *Essentials of Bible History*, 1951; Ronald Press, New York.

EVENTS IN THE DISPERSION OF ISRAEL

EVENTS	INCIDENTS AND LEADERS	DATES*	REFERENCES
Egyptian campaign against Judah.		937-915 B.C.	I Kings 14:25, 26.
First Syrian campaign against Samaria.		854 B.C.	I Kings 20:34.
The Assyrian conquest of Palestine.	Tiglath-pileser III carried principal Israelite leaders captive into Assyria. The fall of Samaria. Sargon III transplanted 27,290 Israelites from Samaria to Babylon and to the cities of the Medes replacing them with strangers from the East. Sennacherib's invasion of Judah.	734 B.C. 724 B.C. 701 B.C.	II Kings 15:29. II Kings 17:6, 24.
Colonies of Jews established in Egypt.		608 B.C.	Jeremiah 44:1.
Lehi's departure from Jerusalem.		600 B.C.	I Nephi 2:4.
Babylon's conquest of Assyria.	Nebuchadnezzar destroyed Jerusalem. Nebuchadnezzar's second conquest of Jerusalem.	598 B.C. 586 B.C.	II Kings 24:10-16. II Kings 24:1-12. Jeremiah 52:4-15.
Persia's conquest of Babylon. (First period of restoration of Hebrews to Palestine.)	Cyrus the Great. Darius I. Artaxerxes I.	539 B.C. 522 B.C. 465-424 B.C.	Isaiah chapters 40-45, 56-66.
Greek conquest of Persia. (The scattering resumed.)	Alexander the Great. The Seleucids and Ptolemies.	331 B.C. 323-198 B.C.	Flavius Josephus, "Antiquities of the Jews," "Books XI, XII.
The rise of the Maccabean Hebrews. (Second period of restoration.)	Mattathias revolt. Judas Maccabeus recaptured much of Palestine and restored Jewish worship to temple in Jerusalem. Alexander Jannaeus reconquered all of Palestine.	168 B.C. 164 B.C. 103-76 B.C.	I Maccabees, chapter 14. Josephus, "Antiquities," Books XIII, XIV.
The Roman conquest.	Pompey captured Jerusalem. Jewish independence again lost until modern times.	63 B.C.	Josephus, "Antiquities," Book XIV.
Creation of new State of Israel.		May 14, 1948	

*All dates approximate.

Thou shalt not covet

THE EVILS OF COVETOUSNESS

by Elsie Chamberlain Carroll*

CENTURIES have passed since that historic day when the children of Israel, having been led by Moses from Egypt to the Desert of Sinai, were told by Moses that the Lord was coming to the top of Mount Sinai to speak to them. And the Lord did come. He gave to them a code for righteous living—the Ten Commandments—which has been a guide to mankind since that day. One of those commandments is, “Thou shalt not covet. . .” (*Exodus* 20:17.) In those words our Heavenly Father told His children not to desire nor long for things belonging to others. He knew the evils that could come from covetousness, for not only is covetousness itself an evil, but it is also the root of many more serious wrongdoings.

That God-given commandment has been reiterated in different ways by wise men down through the ages. Among important writers who have recognized the devastating consequences of that and allied sins is the English poet, Geoffrey Chaucer, who tells the following story in “The Pardoner’s Tale” of his “*Canterbury Tales*”:

Three young rioters were in a tavern when they saw a funeral cortege passing. They inquired about the corpse and were told that he was a victim of a marauding killer who had slain many in a neighboring valley and of whom everyone had a deadly fear. The rioters asked his name.

His name was Death, and no one in the world could overcome him, they were told.

Boastful with drink, the rioters vowed they could vanquish him, and they started toward the valley he had devastated.

Soon they met an old man coming from the valley. They asked how he had escaped. He told

them he was old and wanted to die, but Death ignored him. They thought the old man must be a spy—an accomplice of the slayer.

They asked him where they could find the fiend and were told to follow a crooked road up to a hilltop where they would find Death under a tree.

They hurried on and found the tree, but what they saw under it was gold—bushels of golden coins.

That sight made them forget their quest. Their one thought was to possess that wealth. But how to take it in broad daylight without being detected was a problem. Finally, they decided that one of them should go to the town for wine and bread while the others guarded the treasure. Then in the darkness of night they could take it away.

They drew cuts to see which should go. The lot fell to the youngest. As soon as he was gone, the other two began considering how much more each would have if the hoard was divided by two instead of three. Their covetousness incited plans for murder. They plotted to kill their companion when he returned.

Meanwhile, the youngest meditated on how wonderful it would be to possess all that wealth for himself. He thought of a way to do it. He procured three bottles of wine and some poison. The poison he put in the two bottles of wine intended for his companions.

When he returned to the tree, he was killed and left lying beside the gold. The murderers then sat down to drink their wine and to wait for darkness. But in a few moments, they, too, were lying dead beside their victim.

The old man was right. The three young men had found Death under the tree, beside that which they had coveted.

In our everyday life the evils of covetousness are plainly evident. A family trying to “keep up with the Joneses” bankrupts itself financially and suffers misery and degradation. A businessman coveting quick success becomes an embezzler. Young men coveting cars they cannot afford turn into thieves. Students yearning for grades they cannot earn cheat in preparations and examinations. Many are the greater and lesser evils.

However, like some other traits which may have good possibilities as well as bad (e.g., *pride* in well-doing or righteous *anger*), so it is commendable to covet some things. William Shakespeare says:

*If it be a sin to covet honour,
I am the most offending soul alive!*¹

And the Bible tells us to “. . . covet earnestly the best gifts: . . .” (*1 Corinthians* 12:31.)

¹Henry V, Act iv, Scene 3.

(For Course 14, lesson of September 18, “Gethsemane”; for Course 10, lesson of October 2, “In Gethsemane”; for Course 23, lesson of November 6, “Nature of Human Behavior”; and for Course 25, lesson of December 11, “Inactivity and Its Prevention.”)
*Associate Professor Emeritus of English at Brigham Young University. Sister Carroll holds the following degrees: B.S., 1926 and M.A., 1928 from B.Y.U.

the greatest strength of all is...

OUR INNER STRENGTH

by Oliver R. Smith

Suggested Lesson for Stake Conference Sunday, Fourth Quarter, 1960

My strength is as the strength of ten, Because my heart is pure.
—Alfred Lord Tennyson.

TO THE TEACHER: The following outline is suggested as the uniform lesson for Senior Sunday School on stake conference Sunday during the fourth quarter of 1960. It is assumed that the Junior Sunday School classes will use their regular lessons on that Sunday. The ward superintendents should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday to enable the teacher to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail; it should be adapted to the particular situation.

OBJECTIVE: *To stimulate each member of the Church to develop his inner strength of character.*

In the days of ancient Israel there lived a man of gigantic strength to whom the descendants of the tribe of Dan looked for deliverance from the oppression of the Philistines. Samson was so strong that the Philistines feared and hated him. When angered, he had slain more than a thousand of them in a fierce battle. But although he was strong in body, he was weak in obedience to the Lord; he was headstrong in following his personal whims and foolish in succumbing to the wiles of Philistine women. As a result he failed to become the great deliverer of his people that he might have been, and he died as a blind prisoner in the wreckage of a great building which he pulled down upon himself and his captors.

But what of one who has the strength of youth, intellectual power and money besides? Is he then strong in all ways? Consider the rich young ruler who approached Jesus to inquire what he should do to be saved. When told to sell all he had and give his wealth to the poor, he went away sorrowing. He lacked the spiritual strength to follow the Master under these conditions. He was unwilling to give up his wealth and social station and to humble himself as a follower of Christ must do.

(For Course 16, lessons of August 7 to August 21, "LDS Concept of the Gospel as a Way of Life"; for Course 8, lesson of September 4, "Samson the Giant Weakening"; and for Senior Sunday School Superintendents.)

The greatest strength of all is neither physical nor mental power, but that inner strength of the spirit. The greatest resource of the world is not money nor property, but the pure gold of the human soul. Spiritual strength was the essential quality which Samson did not have, in spite of his great physical prowess. And it was the quality which the rich young ruler did not have — and could not buy — with all his wealth.

Strength of the spirit is that quality which helps us to resist temptations through self-control. It helps us overcome difficulties by perseverance and hard work. It helps us to live cheerfully despite handicaps and discouragements. It is the strength by which men and women have achieved the great deeds most honored in the pages of history and by which they may live noble lives in whatever surrounding their lot is cast today.

How is this kind of strength developed? First, it is based upon faith in God and in the saving principles of the Gospel of Jesus Christ. One who believes and trusts implicitly in his Maker is girded with the kind of strength that enabled David to face Goliath and Moses to denounce Pharaoh.

Along with faith we need the purity of an upright life. He who commits sin becomes the servant of sin; and if we permit ourselves to become shackled by habits of wrongdoing, we become inwardly weak. By keeping the commandments of God we strengthen ourselves with "the armor of righteousness."

The real significance of the inner strength in comparison with the honors of the world was expressed by the author of *Proverbs* in this impressive verse:

*He that is slow to anger is better than the mighty;
and he that ruleth his spirit than he that taketh a city.*
—Proverbs 16:32.

This virtue of self-control, developed through faith and clean living, is the kind of inner strength which all of us should strive to build in ourselves as followers of the Master.

Success through Inspired Loyalty

by Wallace G. Bennett

A LEADER who inspires teamwork among his workers and loyalty to the responsibility of achieving the goals of the organization he heads is more likely to be successful than the leader who does not. Let us examine the ways in which Saul, the "nation builder" of Israel, inspired loyalty. His example can easily be related to our own responsibilities.

First, Saul inspired loyalty because of who he was and why he was chosen. This illustrates that the personal qualities and background of a leader are important to his success. Saul did not aspire to be king, but he was chosen. Israel cried out for a king. Under the Lord's direction, Saul was selected and anointed.

Sometimes people desire their leaders to have a particular type of background which they respect. When the leaders of Israel met to choose a king, they decided they wanted him to be from the tribe of Benjamin. Saul filled this requirement, being from the family of Kish, of the tribe of Benjamin.

Even today people want their leaders to have a certain background. This year a new president will be elected in the United States. Some men who might make good presidents will not be considered as candidates because of facts in their backgrounds which traditions indicate may not make them as acceptable to voters as others equally able with somewhat different backgrounds.

In the Church we expect our leaders to be honest, upright men who are humble before God and who love people. Success in worldly affairs is not as important for qualification as a Church leader as is the willingness to exercise priesthood authority in the spirit of persuasion and love. Most organizations have the same requirements for leadership because the qualities needed to inspire confidence and loyalty are similar to most situations.

Second, Saul inspired loyalty because he recognized the basic needs of his people. He could see and understand the goal or objective. In his case the leadership goal centered around uniting Israel and saving the people from their enemies. Sensing the goal, he planned well.

Adam S. Bennion said: "Good leadership is the key to every organization that succeeds." Good leadership sees the need, sets the objective and plans well how to achieve the objective. The planning process includes setting objectives, listing people and other resources available, determining the tasks involved, setting up a schedule and providing a method of follow-up to check on how the plans were carried out.

Third, Saul inspired loyalty by his personal example in leading people to accomplish their objective. He was willing to do what he asked them to do. He was fearless and courageous in battle. During his earliest and most successful years, he trusted in the Lord. When he later forgot Jehovah, people followed him primarily because of the power of his office, rather than because of his example. In successful Church work, the leader magnifies his office by a worthy example.

The force of example in the leader is probably the most effective single means of communication.

Fourth, Saul inspired loyalty by communicating to his people the need for united action. Some thought if they could have a king, their enemies would automatically be subdued and their troubles would be over. But Saul convinced his people that unity and victory required vigorous action by all. Here he made one of his most significant contributions. He showed them he could not "do it alone." But he also showed them the way, uniting them and leading them to accomplish that which they first thought he could do by himself.

Later in his life Saul thought he could get along without God; and without humility and faith, his power went to his head. This often happens now, too, for many leaders love the power that comes with their positions of leadership. Sometimes they forget the qualities which helped them to be chosen and enabled them to lead the people.

God has revealed how the power of His priesthood should be exercised:

... Only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; (Doctrine and Covenants 121:41-43.)

As leaders we are challenged to inspire loyalty as Saul did and still exercise the power and influence of the priesthood in the manner God has directed. If we do so, we are promised that our confidence will "... wax strong in the presence of God; ..." and that our "... dominion shall be an everlasting dominion, ..." which will flow unto us without compulsory means forever. (Doctrine and Covenants 121:45, 46.)

(For Course 8, lesson of October 2, "Saul, the Nation Builder"; for Courses 26 and 28, lessons of August 7, "Church Organization—the Restored Church"; for Course 6, lesson of November 13, "Our Ward and Stake Leaders"; for Course 14, lesson of November 6, "Peter's Leadership"; for Course 23, lesson of November 13, "Influencing Behavior"; and for Course 25, lesson of October 16, "Who Is a Good Teacher?")

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1960

COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What Is Meant To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1960	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson OCTOBER 2	Thank You for Our Own Special Gifts (40)	We Do Better When We Keep Trying (40)	The Priesthood in the Home (40)	Other Missions—South Africa, Asia (36)	Saul, the Nation Builder (38)	In Gethsemane (38)
OCTOBER 9	Thank You for Other Daily Blessings (41)	Respecting Rights and Belongings of Others Makes People Happy (41)	We Make Records (41)	The Bible Is the Word of the Lord (37)	Saul, the Rejected King (39)	A Night of Persecution (39)
OCTOBER 16	Thank You for Parents and Other Helpers (42)	We All Want To Be Happy (42)	Pioneers Made Records (42)	The Book of Mormon — the Word of the Lord (38)	David, the Young Champion (40)	On Calvary (40)
OCTOBER 23	Thank You Words and Thank You Deeds (43)	Jesus Helps Us To Be Happy (43)	The Bible Is a Record (43)	Other Sacred Books To Guide Us (39)	David in the Wilderness of Judaea (41)	The Resurrection (41)
OCTOBER 30	Our Individual Prayers (44)	Helping Others Makes Everybody Happy (44)	A Book of Laws Is Found (44)	Review	A Shepherd Who Became a King (42)	Final Visit to Galilee (42)
NOVEMBER 6	Our Family Prayers (45)	We Have Many Blessings (45)	Jesus Told Stories (45)	Our Parents (40)	Solomon, the Temple Builder (43)	"Feed My Sheep" (43)
NOVEMBER 13	The Blessing on the Food (46)	Blessings Come Through Work (46)	Letters in the Bible (46)	Our Ward and Stake Leaders (41)	Review of Units Four and Five (44)	Darkness and Destruction (44)
NOVEMBER 20	Prayers at Sunday School (47)	Thanksgiving, a Special "Thank You" Day (47)	The Book of Mormon Is a Record (47)	Our Temples—For Sacred Service (42)	Rehoboam, the Foolish (45)	Among the Nephites (45)
NOVEMBER 27	We Love Each Other (48)	We Express Gratitude for Our Blessings (48)	The Book of Mormon Is a Record (Continued) (48)	Our Temples—Aids to Right Living (43)	Jeroboam, the Deceitful (46)	End of the Mission (46)
DECEMBER 4	We Love Our Neighbors and Friends (49)	Jesus Showed Us How to Love One Another (49)	The Pearl of Great Price Is a Record (49)	Our Church Welfare Program (44)	Review	"I Am With You Always" (47)
DECEMBER 11	How We Show Our Love (50)	Love Makes Us Want to Share (50)	The Pearl of Great Price Is a Record (Continued) (50)	Our Missionaries (45)	Israel and Idol Worship (47)	Looking toward the Future (48)
DECEMBER 18	How Heavenly Father Showed His Love (51)	Our Heavenly Father Loves Us (51)	The Doctrine and Covenants (51)	The Sacrament (46)	Final Review (48)	Review
DECEMBER 25	Christmas Is a Happy Time (52)	We Show Our Love When We Are Kind (52)	Teachings from the Doctrine and Covenants (52)	Christmas Lesson	Christmas Lesson	Christmas Lesson

Numbers in parentheses are manual lesson numbers

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1960

Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church at Work	Course No. 15: Life in Ancient America Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: The Articles of Faith	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
The Most Famous Book (34)	They Crucified Him (38)	Review	Church and Parish Registers (38)	The Calling of the Teacher (1)	How the Home Affects Adjustment (80)	The Book of Mormon— Modern Discoveries (36)	The Book of Mormon— Modern Discoveries (36)
The Most Famous Book (Continued) (34)	"Him, Whom They Pierced" (39)	The Way of Salvation for All Men (35)	Legal Documents (39)	Open Sunday	The Home and One's Worth to Society (81)	Revelation (37)	Revelation (37)
Biblical Prophets Foretell Zion (35)	"He Is Risen" (40)	The Way of Salvation for All Men (Continued) (36)	Films of Original Records (40)	The Church's Plan (2)	Who Is a Good Teacher? (82)	The Dispersion and Gathering of Israel (38)	The Dispersion and Gathering of Israel (38)
Review	Some Appear- ances of the Risen Lord (41)	The Gathering of Israel (37)	Searching in Scotland (41)	Preparation for Teaching (3)	Parental Responsibility for the School Program (83)	Zion (38)	Zion (38)
Blessing of Joseph in America (36)	The Final Promise (42)	The Gathering of Israel (Continued) (38)	Fathers and Mothers of Freedom (42)	Teachers— Gospel Scholars (4)	How a Com- munity Affects Its Youth (84)	Christ's Reign on Earth (39)	Christ's Reign on Earth (39)
Nephi Views Our Day (37)	Peter's Leadership (43)	L.D.S. Contributions to Scripture (39)	Writing a Genealogy (43)	Nature of Human Behavior (5)	The Way to Better Com- munities (85)	The Resurrection (40)	The Resurrection (40)
A Gentle Crosses Many Waters (38)	The Church Grows (44)	L.D.S. Contributions to Scripture (Continued) (40)	A Glorious Family Ideal (44)	Influencing Behavior (6)	Review	Religious Liberty and Toleration (41)	Religious Liberty and Toleration (41)
The Conquest of Mexico (39)	Peter's Vision (45)	The Second Coming of Christ (41)	Blessings of Abraham (45)	Cultivating Receptiveness (7)	Those Who Move Away from Home (86)	Review	Review
Englishmen in Search of Freedom (46)	Paul Among the Gentiles (46)	The Second Coming of Christ (Continued) (42)	Children after Resurrection (46)	Knowing Class Members (8)	Maintaining Faith among Non-Latter-day Saints (87)	Submission to Secular Authority (42)	Submission to Secular Authority (42)
Freedom Won (41)	"Unto Caesar Shalt Thou Go" (47)	Church Program for Material Needs of Members (43)	Eternal Chain of Families (47)	Classroom Atmosphere (9)	The Meaning of Membership (88)	Practical Religion (43)	Practical Religion (43)
Freedom Guaranteed (42)	The Message of the Epistles (48)	Church Program for Material Needs of Members (Continued) (44)	Celestial Family Exaltation (48)	Developing Love for the Gospel (10)	Inactivity and Its Prevention (89)	Practical Religion (Continued) (44)	Practical Religion (Continued) (44)
Review	Review	Review	Review	Cultivating Reverence (11)	Holding the Family Together (90)	Practical Religion (Continued) (45)	Practical Religion (Continued) (45)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson

Numbers in parentheses are manual lesson numbers

HOW A COMMUNITY AFFECTS ITS YOUTH

In the beginning years of a child's life usually the most important group that affects his personality is his family. Soon, however, the child contacts other groups in the community. These also vitally affect him.

Below is a chart showing some important ways

in which the community helps mold the personality of the child. In the right column of the chart is shown what a parent and a teacher can do to see that this community influence is the kind that will lead and motivate the child to achieve lasting joy.

WAYS IN WHICH THE COMMUNITY INFLUENCES THE CHILD

1

Peer Group.

Do a child's playmates in the neighborhood and elsewhere become very important to him because he wants their recognition?



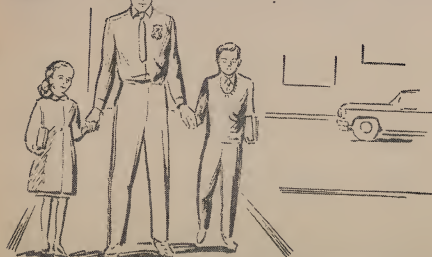
WHAT CAN THE PARENT AND TEACHER DO TO MAKE THE INFLUENCE DESIRABLE?

Parents can direct the child into the right kind of peer group. The neighborhood in which one lives is important. A teacher can also help to bring the child into desirable groups. Parents and teachers can also deal with the child more effectively by understanding his close associates.

2

Government.

Do the governing agencies produce respect for law?



Both parents and teachers can help the child to understand that rules of order are necessary for each individual to achieve his legitimate ends efficiently. God created man free and then gave him the ten commandments to keep him free. A parent's respect for policemen and careful observance of the law will help the child to develop the same behavior.

3

Schools.

Does the school help train the child to take his place in society in an efficient manner?



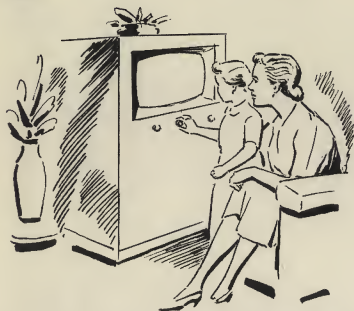
The parent must see that the child works efficiently to complete his school assignments. The teacher must understand the child's home environment. Otherwise the parent or teacher may produce conflict in the child by forcing him to choose between them.

Frequent conferences between parent and teacher will provide the necessary understanding.

Recreation.

4

Do the recreational agencies really "re-create" the productive powers of the child or do they make him a slave to his passions?



Parents can "condition" their children to appreciate proper kinds of recreation. A child can learn to appreciate the music of Grieg, Beethoven or Mozart just as much as he likes rock and roll. Parents can help him choose the right kind of radio and television programs. The teacher can engage the child in wholesome activities which efficiently use up his energies. Some teachers play great music for a given period in their classrooms. They produce plays. They read great poetry. They help the child discriminate between desirable and undesirable literature.

Adult Education Programs.

5

Do parents "keep up with the world" in order to efficiently guide their children?



Parents can select classes that will assist them in being better informed on subjects that are of vital concern to both children and parents. Teachers can remain the "eternal students."

The Church.

6

The Church of Jesus Christ depends upon its lay membership to man its organizations and carry out its purposes. Does the layman serve the Church with devotion?



Does the parent "set an example" by giving devotion to the Church? What the parent **does** and not just what he says is of vital importance in this connection. Can the child safely follow in his steps? Does the teacher really consider that he is representing the Saviour when he consents to be the teacher in a Church organization? Does he render this position the same devotion he renders his occupational pursuit? Does he look upon the child as an offspring or as a creation of a Divine Father and thus teach him in the way his Father in heaven would teach him?

WHEN THE ALPS ARE BITTER COLD

All morning long our electric trolley train wound through smiling little valleys and along sparkling streams and lakes bordered by tall evergreens and bursts of bright autumn leaves.

We were in the Bavarian Alps.

Early afternoon, we rolled into Innsbruck, a charming Austrian city cuddling near the towering hills.

The conductor thought we said Vienna instead of Venice, so we missed our train. That meant a delay in Innsbruck of over seven hours. But our misfortune had its rewards. For a modest price we bought handsome hand-knitted Tyrolian sweaters with gay designs. We enjoyed a sausage supper, too. And we feasted more on the Alpine scenery.

That was nearly a quarter of a century ago.

But the other day I read a piece about a sport in those Bavarian and Tyrolian Alps which made me want to go back and linger even longer.

The sport is the pursuit of the huchen (pronounced *HOO-ken*), "Europe's mightiest game fish." A landlocked salmon, the huchen has a fierce looking triangular head with reddish eyes and gaping mouth. His back is copper color; his belly, silver. The huchen can reach six feet in length, 110 pounds. Even at 40 pounds, the fish fights like a tiger.

Yet, all the joys of landing a huchen come in misery. That is because this tough, spunky fish strikes not when the river banks are green, as we saw them. The huchen strikes in winter's bitter cold, when preparing to spawn

in the spring. Those who pursue the fish must push through drifts and shiver for hours beside an icy stream, sometimes watching the line through driving sleet. The fisherman's lure is of colored leather strings. His hand grips a huge reel. Often the shivering hours extend through weeks.

But it is a crowning moment when, after an hour of battling, the fisherman falls full length on a twisting, flipping huchen and smother his prize in a snowbank!

The huchen fisherman seeks joy in misery.

Perhaps there can be joy for all of us in misery or misfortune — if we but seek it.

Only this week we heard a friend tell how her family had found hidden happiness in misfortune. She is a mother of nine children, all under 14. "Our seventh was born with a deformity," she said. "At the time we wondered what we had done to have this happen to us. We were depressed. But, now as the years pass we have discovered that this has been a blessed experience for us. Our other children have early learned, on their own initiative, genuine thoughtfulness and helpfulness. Ours is a happy home."

The other night tragedy struck a neighbor's home. The father died unexpectedly. Five girls from the neighborhood, all about 16, gathered at the home next morning. A daughter was their pal. Together the visitors moved through the house with broom and mop and cleaning cloths. They washed the dishes and cleaned the linen. From their homes they brought broiled chick-



HUCHEN FISHERMAN AND PRIZE
In misery, he seeks joy.

en, baked potatoes, cooked vegetables, a salad, hot rolls and cherry pie. In misfortune, both the girls and a shaken family seemingly found a glow of lasting joy.

On the lighter side, Tish Whitney told of her misfortune. After 18 married years, she prepared a dinner that was her worst. The meat was burned; the vegetables, overcooked; the salad, wilted. Silently, her husband sat through the meal. As she started to do the dishes, he embraced her tenderly. "What's that for?" she asked.

He answered: "Well, dear, tonight you cooked like a bride, so I thought I'd treat you like one." Joy through misery!

Bitter winter, they say, is normally not the time to visit the Bavarian Alps — unless you love skiing or skating. But I would not mind — if I could catch a huchen; or, better still, if I could learn the art of forever seeking joy when misery or misfortune comes my way.

—Wendell J. Ashton.